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CHRISTIAN UNION.

THE subject of Christian Union has of late been distinctly brought before the public attention, by a meeting held for the purpose of discussing the practicability of such union and the grounds on which it may be effected. When the notice of this meeting first met our eye, we were surprised and rejoiced; not that we expected from it any immediate specific results, for we should have little faith in a union produced by organized meetings and formal resolutions. We consider the true spirit of Christian unity to be one of the last graces of the Christian character, which when it comes will not come with observation, and though we rejoice to observe some signs of its approach, we could not flatter ourselves that its advent was so near as the originators of this meeting seemed to hope. Still, however, we could not but regard this call as one not unimportant sign of the times, and had no doubt that good would come of the discussions at the proposed meeting. We had some apprehension indeed, that it might after all prove to be merely a design to unite several existing sects into one larger sect, and that the pale might not be extensive enough to admit some who claim a right to the Christian name, and this apprehension was confirmed by a perusal of the first number of the "Church Reformer," the organ of this movement for union. We read in it much with which we heartily concurred, about holiness of life being the sole criterion of a man's title to the Christian name, but

we came at length to the assertion, that belief in certain doctrines said to be fundamental is essential to true holiness of life. If the Convention has sanctioned that assertion, it will only have added one more to the many unsuccessful attempts which have been made to hold men together in seeming peace by the bonds of a creed.

Identity of opinion cannot be the true bond of union among Christians. It could not exist without serious interference with the laws of mind. It could not be maintained without a perpetual miracle. Men see the same visible object differently according to the acuteness and comprehension of their vision or the position from which they view it. We all see the same sun, yet two persons can rarely be found who will agree in describing its apparent magnitude. No two persons can see the same object at the same time from the same point of view. Portions of it are visible to each which cannot be seen by the other; its lights and shades appear differently, and according to the strength and clearness of their sight its colour appears more or less vivid, its outline more or less distinct, its distance from the beholder longer or shorter, and if each describe accurately and minutely what he sees their descriptions will necessarily differ. Thus it is with religious truth, except that the causes which affect the view and comprehension of it are more various and powerful and consequently produce wider differences. We all behold the same Gospel, yet every individual who regards it with any degree of attention has his own peculiar view of it. The degree in which his mental powers have been cultivated and exercised will have its influence on his perception of religious truth. Moral culture may have a still more important effect. According to the goodness of a man's character will be his capacity to see and appreciate goodness. Every man's idea of God corresponds to his highest conception of excellence. The best men therefore will always best understand the Divine character. Some of the most important errors respecting the attributes of the Deity have originated in the imperfect moral developement of those who have entertained them. Again, men have various temperaments, tastes and dispositions, the influence of which in the formation of religious opinions lies deeper than reason and is unapproachable by it, and they naturally seize upon that portion or view of religious truth which best corresponds with their peculiarities. Some men are, if we may so say, constitutionally spiritually minded, naturally disposed to the contemplation of abstract and spiritual objects; and these regard religion as an inward

and silent influence. Others feel the need of aid from the senses, and love religion in her ordinances and institutions and outward means of grace. Some can be affected only by the plain and intelligible, and fix their attention chiefly on those doctrines which are wholly within the grasp of their comprehension; others delight in the mysterious, and are fond of contemplating religious truth where it passes beyond the bounds of human knowledge into the infinite and unknown. Some take a sort of pleasure in the excitement of fear, and dwell most on the warnings of the Gospel against the woes connected with sin, and think most frequently of God in his severer aspect as the Judge and Punisher of the wicked; others are more moved by an exhibition of love and the excitement of hope, and regard God chiefly as a gracious Parent ever ready to show mercy and extend pardon to the truly penitent. These are specimens of natural and radical differences in the constitutions of men, and they cannot but produce differences in their views of the truths of religion. Accordingly a great variety of opinions always has existed in the Christian Church, and it is probable always will exist. The progress of religious knowledge and of the spirit of the Gospel may diminish the width, but probably not the number, of the differences which divide Christians. It may lead them to attach less importance to the points in which they differ and more to those in which they agree, but will never produce an absolute sameness of belief. The union among them to be sought and desired must be something different from that.

But though truly good men receive the light thus differently, the light toward which they look is the same. Though they hold different opinions, they profess to derive them from the same Gospel. Though they view the truth under diverse aspects, they are, so far as they are truly good men, actuated by the same love and reverence for the truth, the same estimate of its priceless worth, the same desire to attain it in its purity. This fact itself is one bond of union. Is it not a sufficient one? Why should men refuse to unite on any other ground than an entire coincidence of opinion? Why should they not say to each other, Come and let us thank God together for the instructions he has given us on the most momentous subjects—upon his own character and upon our duty and eternal interests; let us sit down together and study these instructions; let us endeavour, by a free and friendly comparison of our opinions, to assist each other in ascertaining their meaning with the greatest possible exactness; and

since finite minds contemplating infinite truth can know but in part, and will most probably see different parts, let us remember that so far as our views of truth produce a sanctifying effect upon the character it is the same holy influence beaming upon us all.

But there is, we think, a closer bond of union among Christians than this. We believe that the vital portion of men's creeds, that portion which has been most effective in making them holy, which has afforded them most support in trial and temptation, which has inspired them with the most glorious and purifying hope, which has led them on to the performance of difficult duty and to high spiritual attainments, is much more nearly the same in all than is commonly supposed. Written creeds furnish but a very imperfect exhibition of religious belief as it exists in the hearts of those who profess them. In the written creed, all doctrines, important and comparatively unimportant, practical and merely speculative, seem to occupy an equal rank and space. But the practical belief which exists in the heart of the Christian who professes that creed, makes a wide difference between these doctrines. Some of them, and some perhaps which are most conspicuous in the written creed, are rarely thought of—have no influence over the feelings and affections and no share in producing holiness of life. Others—perhaps the shortest and simplest—are like fountains of living water which pervade and sanctify the soul, and are the source of all the hope, strength and holiness to which it attains. Could we look into the heart and read the living creed there written, we should doubtless find this operative part of the creeds of all good men to be very nearly the same;—not *exactly* the same, for the causes which have been before enumerated will always produce shades of difference, but nearly enough the same to rebuke the spirit of sectarian bigotry and to secure among all good men of all denominations a cordial Christian sympathy. We believe so, because it seems impossible that the same fruits of holiness should be produced from seeds so very different as men in the heat of controversy have often represented their varying creeds to be; and because the fact is practically acknowledged in the case of many men of eminent goodness. To mention a few conspicuous examples, no one would now think of questioning the Christian character of Fenelon, of the Catholic Church; of Leighton and Taylor, of the Episcopal Church; of Baxter and Doddridge, of the Presbyterian Church; of Penn among the Friends, or of Wesley among the Methodists. Christians of every

denomination have resorted to the practical writings of most of these eminent saints, and have sympathised with their spirit and derived from them delight and profit. No one will now deny that all essential Christian truth influenced their characters and is exhibited in their writings; yet they belonged to sects which have been arrayed in bitter hostility against each other. And so it is in daily life. There is no sect which, whatever you may think of its doctrines in the abstract, does not include persons whom you would neither wish nor dare to deny to be persons of genuine goodness and piety. Would that men were always ready frankly to acknowledge to themselves and others what they are thus continually acknowledging by implication. We believe that the assertion which has been now made, respecting the great degree of unity in the practical faith of all good Christians, might be still farther proved by looking into the doctrines themselves and observing what it is that gives them power over the heart and life. We believe that the result of such an examination would be the conviction, that a few simple, intelligible and universally acknowledged truths give life and energy to all creeds, and that the principal points of difference among Christians respect the forms into which these truths are moulded, the details into which they are carried, the inferences drawn from them, and the circumstances and additions with which they are surrounded.

The views which have now been presented may seem at first sight to favour indifference in the adoption of religious opinions. It may seem to be a fair inference from them, that it is of little importance what mode of faith we embrace, and that all efforts to bring our own belief as near as possible to the standard of absolute truth, or to attempt to correct the errors of others, are unnecessary. But such a conclusion is hasty and unwarranted. Charity for the opinions of another is by no means inconsistent with a proper zeal for our own; nor does the acknowledgement that our neighbour's faith has saving efficacy imply that there is no need of its being purer. Every jot and tittle of religious truth is of inestimable value. With equal sincerity and earnestness of purpose, that man will form a character of most exalted excellence whose belief approaches most nearly to the unadulterated truth. We ought to be continually seeking after truth ourselves, and we should endeavour by all the fair methods of reason and argument to present what we believe to be the truth to the minds of others;—not as if their salvation depended on their believing just

as we do, but because a purer form of faith, as every man cannot but consider his own to be, would be to them the source of greater spiritual strength.

There is another still more important sense in which all truly good men are one. Practical goodness is in all men, so far as it extends, the same state of soul. Persons who have attained it, have passed through the same experiences, have met with the same difficulties, the same trials without and the same weakness and evil inclinations within. They have been urged on in their good course by the same motives, sustained by the same hope, strengthened by the same aid. They have partaken the same peace and satisfaction which accompany progress in holiness. They have looked upward to the same Father, and forward to the same home, in heaven. Love, reverence, trust, purity were the same affections and qualities in them all. The sentiment of devotion to God's will in the bosom of the youngest child who can understand that there is a God and feel its obligation to serve him, and in the mightiest seraph near the throne who fulfils the highest of the Divine purposes, is *one* sentiment. Men may indeed, in consequence of different views of religious truth, describe their experience and feelings in different language, and the taste of one man may be offended by the language which the peculiar opinions of another lead him to employ, nay, he may feel himself unable to use the same language with truth; yet every man, who has been seriously engaged in the work of forming a religious character, can find something in his own experience analogous to the declared experience of every other who has been similarly engaged. Differences of previous character, of education, temperament or circumstances may make these experiences somewhat different;—the difficulties which were greatest to one may be comparatively nothing to another, and the feelings and affections which are violent in one may be calm in another; but still the progress of every religious character has been by steps essentially the same.

We have spoken of bonds of union among Christians which necessarily exist, independently of any man's will, and whether any man is conscious of them or not. But it is evident that the union of spirit and affection which is desirable cannot exist unless these bonds are felt and acknowledged. The facts, that the practical *faith* of all truly good men is nearly the same and their practical *goodness* entirely the same, ought not to be received as merely speculative and curious

facts. They should enter into our hearts and influence our feelings towards all Christians. We should endeavour to rise above the partition walls which separate the numberless sects of the universal Church, and look abroad over the wide Christian world, and wherever we see a man striving after holiness with manifest sincerity and earnestness, should hail him as a Christian brother. We must learn to look upon ourselves not as members of a narrow sect, but as belonging to the great Christian family, and should be as willing and as glad to acknowledge true goodness, and as ready to throw the mantle of charity over failings and sins, among those who differ from us as among those who agree with us. The natural tendency of the spirit of exclusion is, to produce an antagonist spirit in those who are the objects of it. This tendency we should earnestly strive to resist. Are we denied the Christian name, and Christian fellowship? Not merely should we refrain from retaliating on those who thus injure us—that would be a small matter; we must endeavour that their conduct excite not in us a wrong feeling. We must not be uncharitable toward their uncharitableness, nor bigoted in our protest against their bigotry.

C. P.

EMANCIPATION IN THE WEST INDIES.*

It is a piece of good fortune that we have at our door these West India Islands, on which that momentous experiment may be tried, which our people, if not led by others, might have been too timid to try for themselves, until driven to it by a long experience of those catastrophies and diseases which are Slavery's natural fruit. Let us bless God that the experiment has thus far presented so encouraging a result. A universal joy in the new condition of things—joy even among those who resisted the change during its preparatory stages with most passionate remonstrance, general thrift and happiness among the negroes, with industry, peacefulness, and solicitude for the education of their children, prosperity and animation among the

* Familiar Letters to Henry Clay of Kentucky, describing a Winter in the West Indies. By Joseph John Gurney. New York: 1840. pp. 203, 8vo.

planters, an enormous rise in the value of real estate, an increased production in all the islands except Jamaica, (where the diminution is to be traced either to causes which are not to be regretted, or to causes for which the master is to blame and which may be avoided in future)—in short, general peace, prosperity, and life, without any of those disasters which were foreboded by the enemies of Emancipation as its sure result,—such is the testimony of this new witness on the condition of the West Indies, Mr. Joseph John Gurney of the Society of Friends.

The English Islands visited by Mr. Gurney were Tortola, St. Christopher's, Montserrat, Antigua, Dominica and Jamaica. The first question asked will be—Were the people at peace? Yes; order and quiet have prevailed from the beginning. No where are the freedmen engaged in conflict with the owners of the soil; no families have been found with throats cut; no houses have been burned, no fields have been overrun, no roads have been infested with black banditti. Good order has been maintained; and not only maintained, but maintained much more easily than among the same people when in bondage. The question likely to be next put (although, would to God, that our hearts might turn rather to inquire first concerning the happiness and hopes of those who have, until now, been trodden in the dust!) is, whether the commercial interests of the Islands do not suffer, whether their amount of productiveness is as great as ever, and the planters likely not to suffer in their pockets from the change. In this respect, the expectations of the most sanguine are surpassed. The planters rejoice in what has happened. Oppressed before under a load of debt, and under the incubus of a wasteful and unnatural system, their energies were cramped and crushed. Now there prevails among them a spirit of enterprise and hope, they conduct their estates with less effort and greater economy than under Slavery, and the value of their real estate has doubled in their hands. "Six years ago," said Robert Claxton the Solicitor General of St. Christopher's, "(that is, shortly before the act of Emancipation) this piece of property was worth only £2,000, with the slaves upon it. Now, without a single slave, it is worth three times the money. I would not sell it for £6,000."

"This remarkable rise in the value of property, is by no means confined to particular estates. I was assured that, as compared with those times of depression and alarm which preceded the act of eman-

cipation, it is at once general and very considerable. I asked the President Crook, and some other persons, whether there was a single individual on the island, who wished for the restoration of slavery. Answer, 'Certainly not one.'

In Antigua many estates which had been broken up under Slavery are now again under cultivation. In the little Island of Tortola, on the other hand, the last crop was short, in consequence of long-continued droughts, and the wages of the labourers, exclusive of their interest in cottages and provision grounds, being as low as 6d a day, many of them are induced by emissaries from Trinidad to migrate to that island. Notwithstanding this, however, the planters say that they "have no complaint to make." They are satisfied. They, with the rest, find that they have entered a path of pleasantness and peace. In St. Kitt's, Montserrat, and Antigua, the crops have considerably increased with emancipation.

"That in the sixth year of freedom, after the fair trial of five years, the exports of sugar from Antigua almost doubled the average of the last five years of slavery, is a fact which precludes the necessity of all other evidence. By what hands was this vast crop raised and realised? By the hands of that lazy and impracticable race (as they have often been described,) the negroes. And under what stimulus has the work been effected? Solely under that of moderate wages."

In Dominica the coffee-plants have been for several years subject to a blight, which has induced some planters to turn from the cultivation of coffee to that of sugar; and it is the testimony of Mr. Gurney's "friend, Dugald Stuart Laidlaw, an elderly planter of great influence in the island, much respected as a liberal patron of education, but one whose habits had long been associated with the old system"—

"that although his present crops were somewhat diminished in consequence of the slight degree of unsettlement, which took place after the commencement of full freedom, (at the time of planting) he had now no complaint to make—that the labourers were working well on their old locations—that not a single instance of *squatting* had occurred—that he was conducting his estates on the plan of job-work, which was agreeable and profitable to both parties—that whereas he had formerly borne the burden of more than two thousand one hundred slaves or apprentices, he now employed only six hundred free labourers—that he expected to save money by the change—and lastly, that he was taking measures for enlarging the extent of his sugar cultivation."

In Jamaica, alone, the emancipation of the labourers has been followed by a diminution of exports. This diminution has arisen

from some of the peasants refusing to work, who had been ill-treated by their employers, and who were not unmindful that they are no longer slaves. This discontent at ill-treatment on their part, this resistance to measures which would bring back upon them many of the burdens of bondage, is a circumstance not to be regretted. It shows that servitude has not wholly crushed them; that they have a sensibility to injustice, and are able peaceably to withstand it. Danger from them as rebels, it is allowed on all hands, there is none; the amiability and inoffensiveness of the negro race have been signally exhibited in all the recent history of these islands. What we are to fear is still, not insurrection, but oppression; and nothing can be better than that the blacks should be found to have spirit enough to insist on the full possession of the rights which have been formally conceded to them. The state of the case in Jamaica is this. Certain planters have endeavoured to retain an unnecessary and unjust control over their servants, by denying them their huts and provision grounds, except under a sort of *villenage*. These, their little private domains, which were always assigned to them by their masters under Slavery, they are now permitted to hold only on condition of labouring on the estate to which they had been attached; and when this compulsory detention is fully effected, the servant is nearly as much in the power of the employer as before, and by the consequent preclusion of competition between employers in the procurement of labour, wages are kept down to whatever pittance may be necessary for the support of the labourer in good working condition. The rent paid for the cottages and fields is sometimes a day's labour weekly, sometimes a weekly sum of money; and on any disagreement occurring between employer and employed this rent is often raised, or more work demanded in shape of penalty; and on non-compliance the poor fellows are driven from their cabins, their provision grounds trodden under foot, and overrun by cattle. Many who have been thus ejected have succeeded in purchasing small freeholds, where they are unmolested, and may leave their families unmolested, while they carry their labour to the best market; and when thus secure, they continue on an estate no longer than they are treated there with reasonable justice.

Whatever difficulties and disturbances may have been consequent upon Emancipation in Jamaica, have resulted, according to Mr. Gurney's testimony and opinion, from this and similar abuses. If planters have been unable to get their work done, it has been because they

drove their servants away by tyrannical vexations; while those who have pursued a more just method, have found willing work at a far cheaper rate than the cost of supporting slaves.

In the following paragraph Mr. Gurney shows us, how it is that contradictory reports have come to us of the state of the islands.

“On our return home we visited two neighbouring estates, of about equal size (I believe) and equal fertility; both, among the finest properties, for natural and local advantages, which I any where saw in Jamaica. One was in difficulty—the other all prosperity. The first was the estate already alluded to, which had been deprived of so many hands, by vain attempts to compel the labour of freemen. There, if I am not mistaken, I *saw*, as we passed by, the clear marks of that violence, by which the people had been expelled. The second, called ‘Dawkin’s Caymanas,’ was under the enlightened attorneyship of Judge Bernard, who with his lady, and the respectable overseer, met us on the spot. On this property, the labourers were independent tenants. Their rent was settled, according to the money value of the tenements which they occupied, and they were allowed to take their labour to the best market they could find. As a matter of course, they took it to the *home* market; and excellently were they working, on the property of their old master. The attorney, the overseer, and the labourers, all seemed equally satisfied—equally at their ease. Here then was one property which would occasion a *bad report* of Jamaica—another which would as surely give rise to a *good report*. As it regards the properties themselves, both reports are true—and they are the respective results of two opposite modes of management.”

Appended to the volume before us is a published letter addressed by Mr. Gurney in Jamaica, to the Planters there, entitled “Reconciliation respectfully recommended to all parties in the colony of Jamaica.” In this he traces the discontents of the labouring population to disagreements resulting from mixing up the distinct matters of wages and rent, and recommends that the labourers be encouraged to purchase small freeholds and leaseholds, or that when annual rent is exacted, it should be in money, and all villenage be disused.

“I presume that ejectments from tenements on the ground now mentioned,” he writes to the planters, “cannot be legal; and it appears that the object has, in many cases, been effected by manual force. Cocoa-nut and bread-fruit trees have been felled—cottages have been unroofed and sometimes demolished—pigs have been shot—provision grounds have been destroyed—the pleasant fruits of God’s earth uprooted by the rude hand of violence, or trodden under foot of oxen. I conceive that such acts of spoliation are, in point of fact, nothing more or less than substitutes for the cart-whip. Notorious as

the facts are to which I have now alluded, I mention them, because necessary to be mentioned, and with no other than Christian feelings towards those who have perpetrated them. Sure I am, that such proceedings must be abhorrent to the feelings of the generality of those persons whom I am now addressing, as well as to my own.

"Another method of compelling labour has been the arbitrary increase of rents, with distraint, imprisonment, and ejection in the train, in case of their not being paid."

Accordingly Mr. Gurney well says, that the occasional discomfort and the diminished production of the island of Jamaica proceed "mainly from causes which class under slavery, and not under freedom." And in his Jamaica letter he says :

"Numerous are the acknowledgements which I have myself received from planters, both of sugar and coffee, that the present diminution of produce on their estates has arisen from causes which have now ceased, or are subsiding ; and that they are looking forward to a decided increase of production for the future. In the mean time, new houses are building, new villages appearing, the towns improving, trade increasing, the mass of the population flourishing, the imports nearly doubling themselves, property rising in value, and the cultivated parts of the country wearing an appearance of cleanliness and order, in connection with fair crops, which bespeaks any thing rather than decay and ruin.—These indications are exceedingly cheering. At the same time, it cannot be denied that many parts of Jamaica are still grievously perplexed by a want of a good understanding between *parties*, i. e. between the planters on the one hand, and the labourers and their supporters and advisers (call them, if you please, the abolitionists) on the other."

Whether the diminished production of sugar in Jamaica is to be regretted, will appear questionable to those who know how the poor negroes have in former years been worked down and the soil impoverished by that exhausting cultivation. Yet, were we to limit ourselves to consider the interest of the planter alone, we must not suppose that diminished production is diminished profit. The waste and current expense of free labour are so much less than that of slave labour, that a certain planter declares "he had rather, for profit's sake, 'make sixty tierces of coffee under freedom, than one hundred and twenty, under slavery.'" And there has been a rise in the value of real estate, in Jamaica as well as in the other islands, which must be reckoned a sure indication of its increasing prosperity. A sugar estate, that had cost £1500, now prized at £10,000—other land worth now more than the land and slaves together had been

before Emancipation—capitalists eagerly buying up every estate offered for sale,—these, by the testimony of a hundred witnesses, are the present outward indications of prosperity in the British West Indies.

And this in the minds of most of our countrymen will be the part of the account most to the point; for the evils that have been apprehended from Emancipation are temporal; and if the freed men would be orderly and industrious, it has been confessed that no justification of Slavery could be attempted. But the philanthropist will not be less interested to know, that the comforts and domestic security of the slaves have been very much increased by the operation of the free system, that marriage is very rapidly taking the place of concubinage, that by the records of the courts and jails crime has greatly decreased among them, and that they are solicitous for the education of their children. The Bishop of Jamaica stated to Mr. Gurney and his companions, “that before emancipation his efforts for the literary and religious instruction of the people had been comparatively useless. His arm had been palsied by the influence of slavery. Now, every difficulty was removed. While, on the one hand, the negroes were manifesting an immensely increasing desire for education, all obstruction to its course, on the part of the white inhabitants, had ceased. All parties, under the sway of freedom, were united in the desire to promote the intellectual and moral culture of the rising generation.”—“Several of the people gathered around us, and a woman who could speak English came forward on behalf of the company, to beg for a school. ‘We are hungry for a school,’ said she, ‘we are tired of waiting for it.’ Nor were these idle words, for the people on this and a neighbouring property had agreed to subscribe eight dollars a month in part payment of a teacher.” Again, (and a very important change it is,) labour is ceasing to be considered disgraceful; the old free blacks are now willing to work, and to work by the side of those with whom as slaves they would not have associated. A similar effect will by degrees be produced on the whites.

From this state of things we may certainly expect great advancement for the negroes in the West Indies. Their wages, being from 6d to 1s a day, (which they can increase however by job work to 2s or 3s,) although small, are sufficient to procure them many comforts and means in that fertile and mild region. They feel that they now have families and homes, that they can propose to themselves their

own ends in life, and that respect and happiness will be the reward of industry and mental improvement. It seems that colour happily does not shut them out from the attainment of an honourable social position. In Dominica "the majority of the lower house in the Legislature is composed of coloured persons." Mr. Gurney had two coloured companions in travel; one, Fillan, "a young man with the wool of Africa on his head, but full of bodily and mental energy, and ardent in the cause of religion and humanity;" and the other, by name Bellot, is described as "an intelligent, well-educated person, a member of the legislature, and much respected in the colony." Richard Hill, the Secretary of the Department of Stipendiary Magistrates, is coloured. "He was offered the government of St. Lucie, but declined the appointment from an apprehension that his colour would subject him to indignity." Thus we see that the prejudice of caste is by no means eradicated; but it is gratifying that so honourable an office should even have been offered to a negro.

Such and so hopeful is the condition of the British West Indies. Behold then, without disasters, without rebellion, bloodshed or impoverishment, almost without disorder and to the satisfaction of all the parties concerned, eight hundred thousand Africans restored to their natural rights in these happy islands! From being the drudges of the soil and chained victims of ignorance, behold them beginning to rise already to the condition and character of intelligent, industrious, self-respecting peasantry. Their dangers arise from some lingering spirit of tyranny in their superiors, not from any circumstance attendant on their liberation. They are free, they are industrious, they are at peace; and the masters themselves have laid aside their fears.

Oh! may we thank God for this spectacle, so encouraging, so quieting to the troubled heart of the American who loves his country, or is moved with pity for the oppressed. The darkness of our future is made bright by the light that falls on us from these islands. So easy an issue we, of course, are not to expect. Here is no mother government to over-rule; and here are a thousand circumstances to render the spirit of Slavery more steadfast and strong. But in the view of an honest mind, greater differences must be shown to lie between the case we have now quoted and our own, than the writer of this article has ever been able to see or can at present imagine the reality of, before we can answer the rebuke which comes to us from these gardens of the tropics, or stifle the echo which resounds in our

hearts. We see now that *Emancipation is safe*. The peril is imaginary. The past insurrections of the negroes do not show that Emancipation is dangerous, but that Slavery is.

It is said, the "*political* objections are insuperable," (see conversation with Mr. Calhoun, page 150.) But, if by political objections be meant the objections arising from the interlacing of Slavery with our national Constitution, how easily might the apportionment of representation and taxes among the States be adjusted to the new relations; and this is the only point, if there be any point, where difficulty could arise. If, on the other hand, the interference of the negroes with State government and institutions be feared, the fear will be allayed by observing the facility with which the labouring classes are held in subjection, wherever they are not vexed by masters armed with tyrannical power, and by noticing that, through the operation of the freehold qualification for suffrage, a large proportion, and in some States, it is said, the majority of the adult male population are disfranchised, and yet go on quietly about their business, without complaining or endangering the social order. The negroes are in no respect to be dreaded. We ought to rejoice that they are within our borders. We need their hands; and the time will come when it will be seen that there is much more in them that we need. The negro has a heart and a soul; and these are not created without a capacity of being useful to his country. This injured race was brought to our shores under high purposes of an over-ruling Providence, and those purposes will not fail of accomplishment. Year by year now for a century shall we see these purposes evolved and effected. The blind and the corrupt will withstand them; but they must remove from their position of defiance or be over-run by the chariot of God. "It must needs be that offences come; but wo to that man by whom the offence cometh."

Will our brethren of the South read this account of "a Winter in the West Indies?" Will Mr. Clay read it, to whom it is addressed with a politeness and charity, which have given great offence to certain people, but which in our view impart a great grace to the book?

Our author has intermingled his remarks on the working of Emancipation with pleasant descriptions of scenery and customs; and now and then he permits himself to break into numbers, in which he is guided by a chaste imagination and pure sympathies. The following stanzas, with others, were written on leaving Dominica; we have room only for those which describe the natural features of the Island.

G. F. S.

'Twas on the Christian's day of rest,
While men on shore their faith confessed,
In many a song of praise ;
The gallant knight of the western star
Descried thy headlands from afar,
And traced thy shadowy bays.

Clouds and mists were over thee flung,
And the rainbow on thy rocks was hung,
And howled the wind thy vales among,
And the mountain torrents roared ;
But soon thou wast mantled o'er with smiles,
When the sunbeam broke thro' thy deep defiles,
And o'er the loveliest of the isles
Beauty and grace were poured.

The crumpled sheet in the veteran's hand
Figured thy jagged and pyramid land,
But all thy rocks were green ;
The tree-fern waved upon thy brow,
And the plaitain leaf was broad below,
Where the rivulet gushed unseen.

The parent of three hundred rills,
Asleep amidst thy ravined hills,
A fathomless lake was found ;
And high around thy mountains rose,
But never wore they the wreath of snows,
For they were forest-crowned.

The monkeys, voluble in chat,
Within thy bowers in council sat,
And roved the bristled boar ;
Coiled the vast snake without a sting,
Blazed many a bird unskilled to sing,
And the sprite that hums on the lusted wing
Glanced o'er thy flowery shore.

Far from the haunts of civil men,
O'er brake and thicket, glade and glen,
The dark-haired Indian wandered then,
Untutor'd and untamed.
A hardy, yet a harmless race,
That never saw the white man's face,
Or heard the Spaniard named.

* * * * *

As melts beneath the scorching sun,
When winter's sturdy course is run,
April's untimely snow :
So melted from their father land
The hapless, persecuted band,
Before the lash of woe.

THE SUFFICIENCY OF THE DIVINE MANIFESTATION.

A SERMON, BY REV. SAMUEL OSGOOD.

JOHN xiv. 8, 9. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

FULL as creation, providence, the soul and revelation are of proofs of God's being and goodness, men are ever craving new signs of his power and fresh manifestations of his love. They cannot indeed—many of them—in the face of all the marks of a creating and ruling intelligence around us, they cannot deny that He exists; yet they cannot fully realize his existence, and almost universally are led to feel, if they do not utter, the wish of Philip,—“shew us the Father, and it sufficeth us.”

From the Heathen world, we cannot wonder, that this prayer for some token of God's agency and love was offered, before Christ came on his mission to manifest the Father. They had not learned to see the Father. Even their loftiest intellects and purest hearts had not been raised to that hill of vision, from which the face of the Eternal can be truly seen and his Providence fully understood. These purer spirits cried for more light. Even in their Heathen darkness there was a presentiment, as in the mind of Socrates, of the coming of one who should be sent to tell men of their God. The world then indeed bowed down in fear before almighty *power*, but in this almighty power they could not feel that there was a parent's heart nor recognise the dealings of a parent's hand. They saw nature going on in the regular order of her laws—suns and planets rolling in their orbits—the constant alternation of decay and new bloom, death and new life; they looked on the drama of human existence—joys and sorrows so strangely blended—vice sometimes triumphing, and the pure and the gifted lost in an untimely grave, and the innocent crushed beneath the foot of the oppressor; they saw—those who philosophised at all—what seemed to them a blind and relentless fate, ruling over the affairs of nature and of men: and while they acknowledged, they shuddered before its iron sway. Never was this sentiment stronger than a little

before the proclaiming of Christianity. The superstitions of the olden time had lost their chief power over the hearts of men. The old order of things was broken up. Kingdoms and laws were falling away. Faith in God and trust in man was fast failing. Men saw not the hand of a heavenly Father either in the earth or in heaven. They had not learned to read the book in which his being and perfections are recorded, nor had *he* come who through himself was to reveal to men their God. They looked up to the heavens, and around the earth, and upon the vicissitudes of human life, and cried out in their sadness, Where is our Father? But the scene of human life was an enigma to them, which gave no reply. The stars moved on in their changeless courses, and had for them no voice. Day and night, as they interchanged their watches, spake no audible language. And from the green fields and the swelling floods and the cloud-capped mountains there was heard no response, save the echo that came back in mockery of their despairing cry, Where is our heavenly Father? And that echo seemed as the groan of the world's despair.

But a light burst on the world and revealed to men a heavenly Father. A voice from above proclaimed the mission of the well-beloved Son,—a voice, that at once spoke the Eternal Parent's being and love and the Son's truth and power. God was made manifest to the world,—a glorious light was shed on man's existence, its uses and its ends. The Father dwelt ever with the Son, and by the Son was manifest to man in deeds of power and in the spirit and in truth. Many trusted in the Son. Countless numbers have trusted, and through him have lived and died in the conscious presence of the Eternal. Many now put their trust in him, and live in the light of the Father's countenance.

Yet doubt still overshadows the skeptic's mind, and the trust of the faithful is sometimes weak. In times of despondency, which the best men are subject to, and in times of spiritual indifference, which few are so pure as to be always exempt from, the believer's heart feels exiled from its God, and sighs for some plain token of his presence, saying, "shew us the Father, and it sufficeth us."

Others again, who have never owned the authority of Christ, nor acknowledged the being of a God, say likewise, "shew us the Father, and it sufficeth us." If God exists—they say—and is good, let us see unequivocal marks of his being and his love. Let him step forth from behind the dark curtain of nature—let the great first Cause

appear from behind the array of second causes—let him mingle in the scene of our world—let us see him rewarding the good and shaming the evil—let him stay the oppressor's hand, and to the raging tempest of unhallowed passion let him bid "peace, be still." Let us see the Father and we will believe. Till then, though we cannot deny, yet in reason we must doubt.

Since then it has been the Heathen's cry, the believer's prayer, and the skeptic's demand, for a clearer manifestation of the Father's being and love, we may for a while with profit consider the sufficiency of God's manifestation of himself to man, and the folly and even the sin of those who in doubt or repining say, "shew us the Father, and it sufficeth us."

I. What further manifestation of God do men desire besides what has been given? Do they wish to see him with the mortal eye, as we look on the face of a man? Would they look on the Immaterial and Eternal One with the eye of flesh? The very statement of the supposition shews its absurdity. We cannot know the mind of our brother man except by our own mind—our eye cannot perceive his spirit; how then can we hope to see with bodily eye Him, who is the Eternal Spirit? It is only by symbols, that God can make visible revelations of himself. It was by symbols, that he spoke to his favoured servants of old. The voice of God in the garden—the burning bush—the thunder and lightnings of Sinai—the cloud by day and the pillar of fire by night—the shechinah, that mysterious flame that dwelt over the ark in the holy of holies,—all the revelations of himself to the eye, that are recorded, are but the symbols of his being. They are not God himself. They are the tokens of his power and his love. Even in Jesus, God was not revealed to mortal eye. *His* form was the form of man, and his disciple, even while he gazed on his Master's brow, entreated, "shew us the Father." The Eternal has revealed himself to man by signs suited to human senses and capacity. He who repines, that he cannot behold God face to face, may repine that he cannot look with unshrinking gaze at the sun's meridian glory, or that he cannot with his hand penetrate the mysteries of his brother's thoughts, or see with material eye the remote events of futurity or the secrets of the spiritual world. The Spirit only can know the things of the Spirit; and as a loving Father has God remembered the infirmities of his children, by manifesting himself to them in such forms as their senses can apprehend and their souls can recognise.

II. But if God has ever manifested himself to man by especial signs and symbols, why, it is asked,—even granting that it is in the nature of things impossible and never attempted by him to make a direct revelation of his own person to the eye of man,—even granting this, why does he not continue to manifest himself still to us by especial signs? The reply is as simple, as it is obvious and common-place. The proofs of his supernatural interposition are recorded in history in so strong a manner, that on a rational investigation there can be no doubt of their reality, and thus recorded and thus authenticated, they are better adapted to work their work of conviction on the human mind than if miracles should be repeated from age to age. If miracles were repeated from age to age, they would be so common as to unsettle the order of God's common and natural laws, and confuse the plans of mankind and the regular labours of life. If bread enough could be given from a few loaves to satisfy the desire of thousands, the rewards and the motive to regular industry would cease, and the designs of Providence in the appointment of human toils would be frustrated. Yet further and more important to remark; if miracles were repeated from age to age, they would cease to be miracles, and their moral and religious lesson would cease. If the ravens should bring food to the destitute innocent, as to the prophet of old, who fled from a monarch's wrath and dwelt by the side of the brook, men would call this the nature of the bird, and see in it no proof of especial Providence; just as some philosophers in their boasted wisdom call the bird's wondrous care for her young a mere habit of its nature, without regarding this mysterious parental instinct as coming from the inspiration of Him, who provideth the ravens their food and heareth their young when they cry and wander for lack of meat. Whatever happens with any sort of regularity men pass by indifferently, with the unmeaning and deceptive assertion, that it is merely the order of nature.

The order of nature! When we in our ignorance call for fresh manifestations of God's power and love, it is well for us to examine what we mean by the oft repeated saying, "order of nature." Is not all that we see around and within us, when viewed in the true light, as much a manifestation of God's power as any miracle can be? Apply the same principles of argument to this subject that we use in reasoning on man's doings and designings, and we forthwith behold in all the laws, harmonies and adaptations of the universe the proofs

of a designing and loving Intelligence. Why then pass by the regular operations of God's power in the regular order of his works, and call for miraculous signs, as if these were the only proofs of his being and love? Why neglect the regular manifestations of his love, and hope to see him only in the irregular? Is any more power or wisdom or goodness shewn in staying the sun and the moon in their courses, as at the prophet's word in the valley of Gibeon and Ajalon, than are shewn in moving these luminaries in their orbits to make them a light by day and by night? Is more power or love shewn in raising the dead from their graves, than in sustaining the myriads of living things in life and health, and continuing to man the inspirations of the Almighty's understanding? Was God's glory more manifested, in the eye of true wisdom, in the thunder and lightnings that broke from Sinai, or the darkness that veiled Calvary in midday gloom, than it is in the happy calm in which the world now reposes, or in the glad sunshine, in which man walks the round of his daily labours?

Truly all around us is a manifestation of the Creator's power and goodness equally with miracles. And it is only because the soul is dead to these constant marks of his being and presence, that God has sometimes roused it by the thunderclap of his might in some apparently irregular interposition of his Providence. Thus with wondrous benignity has God accommodated his revelations to the wants and weakness of mankind. He has made extraordinary manifestations of himself, in order that we may truly see and understand his common manifestations and know his unfailing love. Man should rather then mourn his apathy of soul in slumbering over the regularity of God's laws, than demand fresh signs from above. As a child, who has so constantly received blessings from a parent's hands that he has ceased to remember or to be grateful for that parent's kindness, even from its unvarying constancy, so man forgets God from the very constancy of his heavenly Father's favours.

He forgets God, and foolishly rests in second causes, as if these were not constant manifestations of God—as if all the laws of nature and of the soul and the spiritual world were not ordinances of the Deity, which his power continually sustains. In the eye of a rational philosophy like Newton's, as in the light of Christianity, all second causes are but the result of laws, which God never ceases in his own presence to administer. From the regularity of the general laws of the universe to maintain, that God has retired from its government and

these general laws are the self-sufficient governors of the world, is as absurd, as to say that any *man*, who acts on certain general and defined principles has retired from the administration of his own affairs, and left his general principles to govern by virtue of their own power. The laws of nature should no more remove our God from before us, than the known rules of action on which our neighbour deals with us should remove him from us, so that we lose sight of him behind the array of his fixed principles, as if behind a machine of mechanical forces. Thus do all second causes lead ever to a first Cause, and shew his constant presence and love. Let us not then slumber amid this creation, which is God's temple, nor say while we look around us and within us, "shew us the Father."

III. Yet the doubting mind still says, "shew us the Father." Even granting that we may not ask to see his hand often interposing in the regularity of nature, and that the existence of second causes shews God's power and presence, the doubting mind still desires more manifestations of God's special Providence in ordaining the lot of his children and the distribution of the good things of this life.

What assurance of his Providence can we have greater than he has given us? Do we wish to see his arm ever interposing in human events—do we wish to see him the Hierarch of the world, as the elder Scripture represents him to have been of the Jewish nation? In the view of Christianity, as well as of a true philosophy, God is as much the Disposer of human events now, as when voices from above spoke his will to the prophets or signs proclaimed his decrees to Israel. His laws now rule the world, as they then did. The signal events and remarkable interpositions recorded did not make the great laws of God's government different from what they now are, but only served to rouse the human mind from its slumber, and fix its attention on these eternal laws. The same almighty Being rules now as then, and by the same great principles or laws. Through all human life we can trace the operation of God's equal laws, leading each action to its deserved issue, and giving to it either the reality or the sure promise of its righteous reward.

But the question again is asked, is not evil suffered to triumph in the world? Does not a voice often come up from the dwellings of suffering innocence, despairing of happiness, with no earthly protector, calling in vain for the heavenly Friend, saying, "shew us the Father?" Even in these sad cases are God's presence and equal

law made manifest. In order to shew this, it is not necessary to prove, that suffering or poverty or contempt is never the attendant of true excellence, or that the approved in Heaven's eye must of course be approved in the world's eye and laden with silver and gold. The multitude's smiles and the world's silver and gold are given to those, who labour for them according to the known conditions for acquiring them. And the joys of the soul too and the bright hopes of the eternal life are given to those, who strive for these more glorious blessings according to the conditions that God has made known. As a man sows, that shall he reap. If he sow to the world, of the world he may hope to reap what the world can give. If he sow to the spirit, he may hope to reap what the spirit can give. Herein is God's equal law shown. Herein is he shewn to be the righteous Rewarder.

There is much, too much idle complaining in the world, because the pure and the kind are not rewarded always with the prizes of wealth and power. It is well, that worldly profit and honour are not the unvarying attendants on virtue, and that, although honesty is of course the best policy, yet a man's common worldly policy is not promoted in proportion as he is truly honest and pure in the sight of God and his own soul. It is well that God has chosen a distinct manner of rewarding his faithful ones. It is well, that he has given a pure and spiritual mind a reward independent and distinct from earth's profit and earth's gold. Those men, who expect the world will honour them just in proportion to their purity, and are not content with a pure soul's own joys and immortal anticipations, make that same degrading error as those babyish children, who, not content to discharge their filial duties inspired by filial love and happy in the joys of a filial heart, are ever expecting some toy or sugar-plums to reward their obedience. They forget, that it is appointed in the order of Providence that the world shall reward its own and the spirit shall reward its own. Human goodness meets with full enough of worldly reward, full enough to lead hypocrites to counterfeit the form of virtue for the sake of enjoying its honour. If the world were ever ready to shout its praises in the career of the philanthropic or the self-sacrificing, these would be rather tempted to listen to and to rejoice in these syren shouts, than the voice of God and the counsels of their own souls. Ambition would often mingle with and drown the dictates of the better affections and loftier principles; and although we might see more men treading the paths of apparent virtue, we should see them

doing it with inferior motives. We should not have those noblest examples of men, who in the face of poverty and the world's obloquy have worked their work of despised charity, and spoken the word of unpopular, though salutary exhortation, and yet felt that they needed not man's pity and were independent of his smiles and his gold. In the distribution of happiness around us we may see the traces of our Father's hand. Even in the dwelling of suffering innocence we need not say in despair, "shew us the Father;" for here the Father's face may beam most benignantly and his glory be made most manifest.

Through all the vicissitudes of human life therefore, we may see the operations of God's equal laws, and we should own his ministering hand as sustaining these laws, as much as if supernatural power interposed. In both cases the power is the same, the mode of operation only is different. In the one case it is regular, and in the other extraordinary. According to God-given laws all actions have their issues. If a man violate the laws of his body's health, his frame suffers. If he commit sin, by a like certain law his soul suffers. If he handle fire, his hand is burned; if he wrong the moral law or violate a pure feeling, the spirit within is wounded. If a nation violate these laws of God, it too must suffer, as much as if God's wrath were supernaturally revealed against it. Thus in all history is seen the workings of the Divine laws. When has a nation trodden under foot the eternal principles of justice and not seen the fatal consequences? The oppressing host, like the Spanish hordes that laid waste the fair fields of primitive America, and made primitive simplicity and credulity a help to their cruelty and rapacity, may not indeed be swept away in a moment, as the hosts of the Assyrian king before Jerusalem,

"When the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the might of the Gentile, unsmote by the sword,
Was melted, like snow, in the glance of the Lord."

Yet they and their descendants met with a retribution as sure as if the angel of death had smitten them. While we dwell then on Providence as shown in the ordering of the events and rewards of man and human life, let us not say repiningly, "shew us the Father." All around us bears witness of him. Let all within us feel his power—let all within us seek his face.

IV. But within us, it is finally asked, why do we not see his face more fully revealed? If God is a spirit, why not manifest himself unequivocally to the human spirit? Although we may not ask to see him with the eye of flesh, nor more fully in nature and providence, surely we may wish to see him imaged in the human soul. Shew us here then the Father—here with the spiritual eye, and it sufficeth us. And here our Lord's words come to us as words of chiding, and yet of encouragement: "Have I been so long time with you, and, yet hast thou not known me? He that hath seen me, hath seen the Father. How sayest thou then, shew us the Father?" Let the soul blind to its God, before it repines that it is so little illumined by his presence, ask itself how much it knows of Christ, in whom the Father in his fulness dwelt,—how much it has communed with our Lord, and followed his commands. Let it remember, that it sees so little of the Father because its own eye is dimmed by passion and sin, and that it walks in darkness because it has loved darkness better than light.

To know Christ spiritually—to know him at all by quickened affections and an obedient and sympathising heart, and not to own God's being and live in the joy of his presence, are impossibilities. The very supposition of Christ without God is an absurdity, which the soul revolts from. Paint such an idea fully and the absurdity of the atheist's thought glares out, and thus the argument drawn from the moral nature's revolting from the supposition is as cogent, as if the supposition were reduced to a logical absurdity. The argument is a moral *reductio ad absurdum*, according to that logic of the heart, which is as valid as that of the head. The very idea of our Lord implies the informing and indwelling God. So much beauty, so much purity, so much wisdom, such majesty, such a constant reliance on God, and such a fulness of heavenly inspiration, and yet no God—impossible! The heart turns from it, as from a horrible dream. So thought that poet, who in mournful vision dreamed of Christ being in the world without God. So must every soul feel who follows him through that mournful dream. He dreamed, that the shapes of the departed had risen from their graves, and met around the altar of the church near which had been their graves. Presently a majestic form with an imperishable sadness on its brow descended, and stood upon the altar, and immediately all the shapes that had come from their graves, when they saw this new visitant, cried out to him, Jesus, is there indeed no God?

He answered, there is none. Then each of the shapes beat its breast in despair.

He went on and said, I have been in the distant suns and on the path of the milky way have travelled through the immense plains of heaven. I have descended as far as the sun throws its shadows and looked into the abyss, and called, Father, where art thou? But I heard only the eternal storm, which no one directs; and all creation stood forth over the abyss as a glistening rainbow, without any sun that formed it. And when I looked for the eye of the Eternal on the face of creation, there stared upon me only an empty socket. Mourn, mourn, ye shadows, since He does not exist.

And the shapes sorrowfully disappeared, as the white dust which the frost forms disappears before the warm breath. Then came, most sorrowful for the heart to see, then came forth from their graves the departed children, who lay in that church-yard, and bowed down before the lofty form on the altar, and said, Jesus, have we no Father? And he replied with streaming eyes, We are all orphans, I and you, we are without a Father. Then Jesus bent himself sadly over them, and stretched his arms over them—those arms that had encircled innocent children while on earth and blessed them.

The dream of horror passed away, and the dreamer wept for joy that it was a dream, and his faith was confirmed by the fancied picture in the vision, which his soul so shrunk from, as necessarily false, and he rejoiced that he could still pray to the Father,—that he could still look around on the works of his hand, and still feel his presence within the spirit, and in the Son.

When ever despondency or sin or doubt darkens our minds, and the atheist's dream begins to come fearfully over the spirit, and we say in despair, "shew us the Father," let us turn to his Son, who is the brightness of his glory and image of his person, and hear his words: "He that hath seen me hath seen the Father:" "If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him." Thus to the pure and obedient is it promised, that "they shall see God." The cloven tongue of fire may not descend, the heavens may not open, nor the dove appear, nor the voice be proclaimed. But that spirit within, with which God's spirit bears witness that we are sons of God, shall appear in new strength, the spiritual vision shall have new keenness, and the humble follower shall know something of what was in our Lord's bosom, when he said, "I am not alone, for the Father is with me."

ALONE WITH GOD!

Written at "the flume" in the White Mountains.

Encircled by Thy works sublime,
Where foot of man has never trod,
I soar above the things of time,
And feel *Thy* presence, oh my God!

Awful art Thou! these rocks proclaim;
In majesty Thy mountains stand;
The rushing cataract sounds Thy name,
And tells of Thine Almighty hand!

From loftiest height its silver streams
Are seen, and lost again in shade;
Now foaming, sparkling, bright it beams,
In gladness, o'er its rocky bed;

Then downwards leaps, with rapid bound—
Still deeper shines its beauteous ray;
Till, lost to sight in depths profound,
The ear alone can trace its way.

All breathes of *Thee*! the *Ox* Supreme!
Alone with *Thee* I seem to be!
Woods, mountains, rocks, and rushing stream,
All speak a present Deity!

Oh, let *me* then join nature's voice,
And bid my soul Thy presence own;
Creator! Father! Guardian! Source!—
For nature's God and mine are one!

NEW VIEWS.

THE recent developements in theology in this vicinity have occasioned much inquiry and some alarm. Those who have slept while the world was advancing are astonished, that the heavens above and the earth around them do not present their familiar appearances. They are taken by surprise, as if the whole current of theological literature for the last twenty years had not been tending to this result,—if result it may be called, which is itself but one of the waves that compose the ever-varying sea of human opinions. Those who cling to the past, fearful of innovation, forget the lesson which experience is continually teaching,—that every attempt to impress a permanent character upon the manifestation of opinions has proved a failure; and that the opinions, whatever they are, which they cherish, were at their first appearance pronounced heretical by the popular voice. If the course of Divine Providence teaches us anything, it is,—that there are no arbitrary sequences of opinions,—that one train of ideas prepares and advances that which follows,—that the law of cause and effect is as distinctly impressed upon the spiritual as upon the physical world.

Religious feeling, which exists perennially in the soul, is ever seeking the outward manifestation which best corresponds to the actual state of human culture. At an advanced stage of intellectual growth it refuses to be satisfied with that, which fully met its earlier wants. Its aspirations after the Infinite and Perfect seek a fitting medium. In the view of many sincere lovers of truth none of the existing manifestations of the religious spirit are adapted to the present state of intellectual progress, nor to the actual wants of the soul. They cannot be satisfied with a passive acknowledgement of any of the prevailing expositions of the Christian faith, for the reason, that those expositions do not afford to them the means of a healthy spiritual activity and growth,—do not reach the springs of religious emotion. Hence they endeavour to ascertain the ultimate grounds of truth, and by questioning their own spiritual natures to ascertain the relations which they sustain to truth, and the most successful modes of bringing the truth to bear upon the conscience and the heart.

It is not denied by either the advocates or the opponents of the

new views, that a radical difference exists between them. They differ not only in regard to conclusions, but also in regard to the sources whence these are drawn—the grounds and foundations of human knowledge. The theology of either party is based upon its philosophy; and as their philosophical views are founded upon essentially different aspects of the human mind and its endowments—its nature and its modes of acquiring knowledge, they must inevitably be carried to conclusions widely diverse. In reference to this point, there is no difference of opinion. All admit that the fundamental principles from which the newest theological speculations proceed, cannot be reconciled with the prevailing intellectual philosophy. Our modern reformers reject this philosophy as erroneous from its imperfect method, and build upon a system which professes to take a more thorough and comprehensive view of the nature and powers of the soul. This spiritual philosophy is no novelty. Of old was it known in the schools; and after various vicissitudes of fortune, has in these last days been gradually supplanting the authority of its venerable opponent. We regard then the latest theological speculations, with the opinions and views of duty therewith connected, without surprise: the way has long been preparing for their manifestation, and they come to us as events, the shadows of which have already announced their approach.

It is an established principle, we suppose, that in consequence of the downward-gravitating tendency of opinions, religion loses its hold upon the popular mind and its beneficent practical influences upon social life, just in proportion as minds of a higher culture are deficient in a true spiritual philosophy. The springs from which the public mind is supplied, must themselves be pure. This being admitted, no one who reflects upon the prevalent character of philosophical science, need wonder that religion suffers at the hands of its friends; nor that those who have its interests at heart should desire to reform the sources of influence. If they really believe in the connection between philosophy and life,—and believe also, that the philosophy of almost all our educated men is imperfect in the application of its method, and consequently limited and false in its inductions,—they cannot but wish for a reform in that which lies at the foundation of spiritual culture; they must wish to throw herbs of healing virtue into the streams which flow out over our whole literary world. It is no matter of surprise therefore that theological science has assumed its

present tendency; or that it makes its appearance in the form of philosophical speculations. For, now as always, the views taken of the nature and powers of the soul must essentially modify religious opinions. It is no matter of surprise, or of blame, that our transcendental friends commence their theological labours by ascertaining the ultimate grounds of our knowledge. This is what we all, consciously or unconsciously, intelligently or blindly, endeavour to do.

How shall their labours be received? With the courtesy and candour, with which we welcome the utterances of a serious and truth-loving spirit? Or shall we enkindle anew the slumbering fires of theological odium? Shall we gladly extend to our brethren the hand of Christian fellowship? Or repel with cold disdain the advances of earnest inquirers for truth?

It is obvious that there is no room for indifference. Time-hallowed systems are called in question, and philosophical and religious theories, which have acquired a certain validity through the lapse of ages, are brought anew before the tribunal of the public mind. This must awaken attention, and excite the deepest interest in the minds of all who attribute any importance to speculative philosophy or its application to theology and life. A system which invalidates the theories upon which all existing systems are based,—intimating, if not declaring, that those theories by strict logical deductions necessarily lead to infidelity, must arouse from his slumbers the dreamer who lives upon the recollections of the past, and impel him to search anew for the stand-point of his scientific theology. All must be aware that a new era has commenced in our religious world, that a searching operation is instituted into the fundamental principles of our science, and that established formulas can no longer retain undisturbed possession of the public mind. No authority but that of truth can now command reverence.

Curiosity also would prevent indifference. New light or the assurance of it will naturally attract in the direction from which it is to come. The human mind seeks for knowledge as for hidden treasures—thirsts for it as for the waters of life; and any one—wise or foolish—who proposes to increase the stock of knowledge, to reveal new truths, or to place known truths upon a surer foundation, will not fail to draw around him attentive hearers. Prejudiced or candid, bigoted or credulous they may be, but indifferent they cannot be. The advocate of new opinions may be sure of an audience, whatever may be

the motive that impels it to listen. When opinions are brought forward which concern the very nature of religion, and which connect themselves with the existence of the most popular and time-honoured institutions, they may be received with bitter scorn or affectionate welcome, but by no means with indifference.

As indifference is impossible, narrow prejudice and intolerant bigotry should be inadmissible. To cherish these would be unjust to others and must result in condemnation of ourselves. To sound an alarm as if the world were coming to an end because our cherished views are called in question—to prepossess the public mind with dark insinuations of coming danger, were unworthy the place we desire to fill as impartial and honourable critics. All honest expressions of opinion should meet a cordial reception and courteous treatment, whatever judgement may finally be passed upon them. They may oppose our beliefs and yet not be erroneous or superstitious. We are always in danger of confounding the general idea of religion as it exists universally in the human mind with what is peculiar to us as individuals; of supposing that the religious spirit may be wanting, where our cherished notions are not admitted. This is a one-sided, and of course imperfect, view. We should learn to rise above the peculiar and limited to the general and infinite; to see religious truth under various manifestations; to trace its spiritual presence amid the diversity of its forms. Amidst the apparent discordances of opinions, we must learn the key-note that shall lead to their solution. Through enlightened toleration we shall go beyond the narrow circle of our own views, and discover truth and beauty in speculations diverse from ours. The religious spirit is confined to no outward form, but reveals itself in every soul according to its peculiar nature and culture. In all forms, in every age, under all circumstances, we trace the revelations of the religious spirit, adapted to the condition of society and the actual developement of the mind.

We apply these general truths to the recent developements in theology. Among us they are new, though they are the consistent result of a previous state of opinions. They will attract attention, for the reason that they contain a greater or less portion of truth; otherwise they would not exist at all. They will procure adherents. They will divide us according to newly-discovered elective affinities. They will have moderate expositors and zealous devotees, as the truth which they contain is more or less clearly seen and strongly felt. They will

introduce changes into the prevalent modes of thought. That they may not be pressed too exclusively, it would be unwise to affirm. That the traditionary faith of some in a supernatural revelation in the Scriptures may be weakened by them, is probable; for their inquiries may not be guided by wisdom and a well-balanced mind. This disadvantage will however be compensated by the greater stability and efficiency that will be given to the faith of others, by the thorough, scientific investigation to which they will lead. For the consequences we have no solicitude; for we believe that the progress of the world is under the control of a Divine Providence. The characters of those who assume the prominent direction of this new movement furnish a pledge for the excellence of their motives. Differing from them as we do in some important respects, we are happy to bear our humble testimony to the purity of their Christian character. They are lovers of truth and reform. Their position and influence upon society give weight to their opinions; and their past labours testify to their devotedness to the highest interests of society. Their avowed object, and we doubt not their real object, is to reconcile religion and science, faith and reason, authority and freedom. A nobler cannot be proposed. Time must show whether they have chosen the right means of its accomplishment. They have clearly defined their position and manfully thrown down their gage. Let those who believe them in error as manfully take it up. Let issue be joined upon the main question—respecting the ultimate grounds of human knowledge. This alone is essential; for all the other questions are involved in its solution. Let this be discussed with liberality and candour, and the event will be auspicious to the interests of religion. We are believers in progress. We would not live wholly in the past. We would use its treasures to facilitate our onward course. We are not satisfied with what the past has produced. There is more light yet to break forth from the word of God. That light will shine upon the path of our duty more clearly in proportion as we understand ourselves and the foundations and the elements of our knowledge. To the truly enlightened eye, “humanity becomes a revelation of God’s eternal nature in temporal forms,—the appearance of his light in the dim-obscurer of earth.”

J. M. M.

LEAVES FROM A JOURNAL IN SCOTLAND.

THE most interesting portion of Scotland lies between the lower line of the Highlands and the Cheviot Hills. Here are the scenes of ancient warfare, of Highland cattle-lifting, and of the worship and sufferings of the Covenanters. The face of the country presents all the characteristics of the sublime, the romantic, the dreary, and the beautiful. Here are lonely mountains consecrated by fearful superstitions, lochs and streams which have their stories of mingled interest and dread, and wild solitudes which keep their own secrets. The face of nature, with the associations which human life has left upon it, presents a constant succession of lively and instructive lessons. Ben Lomond, though not the highest, is one of the most imposing of the mountain summits. From amid a wide circuit of hills and peaks, which seem to cluster around it as if in deference and seeking its protection, it rises in a perfect cone to the height of 3262 feet, from an elliptical base, at some moments wreathed in mist, at others perfectly clear. It presents a majestic spectacle, with its ragged edges, its deep hollows, its dark shadows, and its patches of vegetation. And what scenes of human passion and affection, wilder and sterner even than the rugged mountain-passes around, and calmer, more deep and lovely, more pure and gentle than the soft rays which edge their shadows, have these summits looked upon. Here had the persecuted and the lawless, the untamed and the heroic often found an inviolable repose. Here had the sacred melodies of Christian worship—the mountain worship—the prayer and psalm given to the winds, as the only medium between earth and heaven, often attested the deep sincerity of the converse of the soul with God. Yet more often the songs of a wild revelry had rung and died away in faint echoes, which could not endanger the safety of those who sought the secure shelter. In these wild regions the covenanters were hunted from glen to glen, and when discovered, it was with their faith deep in their hearts, with their lives in their hands, and a determined resolution that if they fell as victims, they would also die as true Christian martyrs. Imagination may people some prominent spot with its ancient occupants—clans-men, freebooters, or Covenanters, and we may discover among the scenes themselves the reason why the feelings and the thoughts of those who

once lived here were bound to the spot with such an inviolable attachment. The purple-blooming heather, the graceful bluebells, the rough fern, and the scrubby fir and larch, live and bloom here as of old, but the men of those times are gone. They live only in romantic legends, and in true histories of a yet more intense interest.

And what a work was first offered here for the renovating power of Christianity. The ancient superstitions of the soil, the usages and opinions closely interwoven with the household life of the native inhabitants, were affected—not to their good—by Roman influence, which reached even this secluded region. Agricola pitched his camp at Perth, and the western wing of the Roman eagle rested its tip upon Ben Lodi. Gigantic and overwhelming, and utterly impracticable as the work of Christianity seemed to be amid the ancient associations of Scotland, yet here were some of the earliest, the best, and most enduring fruits of the new religion—some of the proudest evidences of its power and success. Perhaps fewer oaths are heard in Scotland, than in any other region of the earth. The Sabbath is almost universally spoken of there with a tone which shows that a sense of sacred happiness, and true benefits, is associated with the day. A cheerfulness seems at that season to rest upon the countenance of every individual whom we meet. It is amid the quiet and simple districts of Scotland, that the New England traveller finds much to remind him of the best and dearest attachments of his own home. A feeling of sympathy unites us, for their faith was tried by the same fire which tried that of our fathers. The wild glens and hill-sides of Scotland, now consecrated to the memory of those who suffered for a broken Covenant, are no longer marked with sentinels to guard the baptism, the wedding or the funeral service of the secret worshippers from the muskets of a hired band of murderers, nor does the cry of mortal anguish there mingle with the psalm of praise. Nor has the power of religion seemingly lost any measure of its sincerity or reverence by the cessation of its exciting associations. The faith which was honoured by willing sacrifices, by determined resistance to oppression, is cherished as the most tranquil happiness of the heart, the dearest inmate of the home. Scotland is divided into rather less than a thousand parishes, with resident clergymen whose average salaries are not quite nine hundred dollars a year.

But of equal importance with the church and the minister is the parish school, and the schoolmaster, by the aid of whom the whole

population, like that of our own New England, has within its reach a thorough elementary education. Neatness and order, charity and honesty are the prevailing characteristics of all orders of society. Statistical tables have been made in France and Prussia, which exhibit the relative proportions of different moral and civil crimes according to the diffusion of elementary education in different districts. From these tables an attempt is made to prove the startling and most unexpected position, that crime increases in exact proportion to knowledge. That there is a flaw in the reasoning by which it is attempted to establish this position, or at any rate that the kind of education upon which it proceeds must in reality be worse than no education at all, the good sense of every individual will assure him. But if an instance of downright and tangible proof to the contrary is called for, we may point with perfect confidence to Scotland. No such tables have been made in reference to that country, as far as our knowledge extends; the facts of the case may not be presented in parallel columns of figures, which when footed up will compare the number of prison convicts with the number of children who are sent to school; but the inside of a church or a dwelling house, the neat appearance of a farm, the well clad peasantry of a village, the happy and honest faces all around, are the best evidences that the parish schools have not been training up their pupils for the halter and the penitentiary. The conclusion which has been drawn from the French tables is monstrous. Yet we may well conceive of its apparent plausibility. The French live out of doors, the Scotch live in their houses. The French are now suffering the bad influences entailed upon them by long centuries of trifling, of internal dissension and of a formal, lifeless religion; the Scotch are invigorated by the faith and virtue of annals, as pure at least as those of any nation under the heaven. The blessings of popular education are novelties among the French, they have not been enjoyed long enough for even one generation of full-grown men to exhibit their influence; but in Scotland experience, successive improvements and accumulated efforts have given to the last three generations the full inheritance of a faithful ancestry.

Good neighbourhood, charitable feelings, national pride, and a reverence for holy things are the great characteristics of the people of Scotland, and these are insured by a knowledge of their individual natures, of their common history, and of the revealed will of God. We have likewise been frequently impressed with the fact, that in

Scotland civil and ecclesiastical censures and punishments have a more manifest intention to work upon the feelings, to excite mortification and shame in the wrong-doer, than the censures and punishments of any other nation. Very often the offender, marked with the stigma of his sin, is allowed to go at large, punished only by the looks of his neighbours. Some indeed may think this a more severe punishment than the stocks, the fine, or the jail; but if so, it offers greater incentives to repentance, with its continual suggestion of his offence, and an opportunity to see and hear how his fellow-men regard it. The suffering thus inflicted is never so severe as to shut out the offender from every gleam of friendly aid and counsel. And as for the crimes which the laws of no Christian nation, to their shame, visit with impartial retribution,—such as seduction, oppression, the tempting of the young and the unwise to their ruin, the neglect of aged and impoverished relatives—the laws of good neighbourhood in Scotland may safely be trusted to for the vindication of the right.

One of the pleasantest rides in this region is from Stirling to Perth, through Brig of Allan, Dunblane, Ardoch, Sheriff Muir, Muthill, Crief, and several small villages,—a distance of forty miles. After crossing Stirling bridge the road passes by the side of a rough hill called Abbey Craig, where the Scots' army was stationed under Wallace in 1297. Dunblane, a very pretty town, is remarkable for its salubrity, its mineral springs, the ruins of its once splendid cathedral, and for an excellent library founded by Archbishop Leighton. Farther on we have a sight of Sheriff Muir, where the battle was fought in 1715 between the Earl of Mar, on the part of the Pretender, and the Duke of Argyle, when both armies thought themselves defeated and took to flight, each line being successful on one wing and repulsed on the other. At Ardoch are the most perfect remains of a Roman camp in Great Britain, affording a noble specimen of their workmanship on this the farthest point of their conquest. In the marketplace of the little village of Fowlis Wester may be seen a sight which is almost universal on the continent of Europe, and very common in England, but rare and unusual in Scotland,—a large stone cross, of great antiquity, inscribed with hieroglyphics. Such was the zeal of the early Reformers in this neighbourhood, led on by the rash and unsparing John Knox, that the inhabitants of this village may well pride themselves upon the preservation of this curious relic. There is something solemn in the view of its grey and venerable shaft and extended arms,

for it was undoubtedly looked upon with confiding reverence by many generations.

The town of Perth lies very low, and is not seen until the tourist is close upon it, when it offers the view of an enchanting plain divided by a beautiful river, and enclosed all around with gentle slopes and eminences. Here we took up our quarters upon a Saturday in summer, to wait for a Scotch Sabbath. Perth lies in the centre of a valley, or rather along three valleys, called *carses*. It is said that when the army of Agricola ascended the river to this spot, they were so struck with its resemblance to Rome, that they exclaimed, "Ecce, Tiber! Ecce, Campus Martius!" No vestiges remain here of the Roman fortifications; indeed all traces even of a much more recent antiquity have been entirely obliterated by modern improvements. This place used to be considered the capital of Scotland, from its vicinity to Scone, where were the ancient palace and chapel for the coronation of the kings. Scott has so inseparably associated with the name of the town the idea of some "Fair Maid," that a visiter very naturally finds himself looking out for some female beauty who will aid his imagination in realising the story. There is, or was lately, a maiden who bore the attractive epithet, and as her father kept an inn in the town, the curiosity of visiterers was easily satisfied without any intrusion on domestic privacy. Since her father's death she and her mother, assisted of course by less delicate agents, have kept a livery stable. All bargains for horses, droskies and gigs are made by the fair maiden herself, and as a matter of consequence there is full as much pleasure-riding as the adjoining scenery and objects, beautiful as they are, will warrant.

Upon a Saturday evening in Scotland it is very evident that Sunday is expected. It is the season of preparation. The shops are closed at an earlier hour, more people are in the streets to transact their little business, though the usual crowds may be seen around the objects of curiosity. The bag-piper, the fiddler and the ballad-singer draw their little circles, as deeply interested as if the sounds were then heard for the first time. The only remnants of the elder faith which St. John's church—the High Kirk, bears on its exterior, are the soft musical bells which play a tune every hour. The houses, which are large and high, present a singular appearance; winding stone steps inside the walls lead up to the successive stories, or "flats," which are occupied by different families. Different terms, according to their width, and

answering to our own—of streets, lanes and alleys, are given to the thoroughfares; such as *fennel*, *close*, or *wynd*; so that if one hears his own language and sees many familiar objects, he is constantly reminded that he is in a strange land.

The summer Sabbath opened calm and beautiful, and a stranger might well be justified in spending both the morning and the evening hours in a quiet walk. One of the most venerable and grotesque objects in the town is the Old Tolbooth, which honestly reminds the passer by upon what conditions he may keep out of it. Over one of its arches is the following inscription, of great antiquity:—

“Think with thyself whilst thou art on the way
And take some course thy Creditor to pay
Lest thou by him before a judge be call'd
And by ane officer be here intrall'd
Till utmost farthing shall by the be paid
Thou shalt be closs within this prison staid.”

Over another arch is the following,—

“This house loves peace, hates knaves, crimes punisheth
Preserves the laws and good men honoureth.”

The older churches in the town are of the most perfect Gothic architecture externally, but within they are of stern plainness, having neither draperies, organs, choirs, nor fonts. In Scotland generally no paint is allowed within the ecclesiastical edifices, and as for pictures or statues, they would be looked upon as most alarming signs of degeneracy. A pulpit and a precentor's desk below it are the only prominent objects. The pews are frequently divided, as in the High Kirk at Perth, into different ranges, appropriated to the different incorporated guilds, or trades. The seats of the glovers and the shoemakers are surmounted with the arms of the craft. There is a strange contrast between the exterior cathedral-like appearance of the church, and its interior simplicity and want of ornament. The High Kirk, which is one of the oldest in Britain, is now divided into three churches, in each of which worship is performed on the Sabbath. Here the spirit of the Reformation early manifested itself. After John Knox had on one occasion made a severe harangue against idolatry, a Catholic priest unluckily chose the moment to exhibit his images and relics, with which the excited populace made sad havoc, using them

as missiles against himself, and then proceeding in a mass to demolish three neighbouring monasteries. Not a vestige of those ancient institutions now remains, but a new and very pretty Catholic chapel attests the dutiful perseverance of the priests, in labouring to restore what they believe to be the truth. Are not the Catholic priests, in general, models of ministerial faithfulness? Are they not industrious, resolute and pains-taking above others?

Some aged matrons were dusting out the pews of the churches; large brass basins were placed upon wooden stools at the doors to receive the charities of the worshippers. Religious nicety and cleanliness seemed to be the aim of all preparations, and when the solemn bells tolled, the crowds which passed hither and thither were soon enclosed within the consecrated walls.

The Scotch, with remarkable unanimity, prefer the old Puritan mode of worship; for even the large body of Seceders from the Establishment do not differ in the forms of their religious service. As far as the forms and appearances of worship were concerned, attendance upon the morning and afternoon service at Perth afforded me much pleasure and satisfaction. Simplicity of manner and engagedness of purpose characterised preachers and hearers. The people were dressed with great neatness, and attended closely to the clergymen. Each of them had a Bible, generally of the quarto size, and followed the minister whenever he referred to it, which he never did without mentioning chapter and verse.—The pulpit, which was poised on a pillar at some distance from the wall and surrounded by pews, was occupied in the morning by a venerable man, in gown and bands, who introduced the service with reading a hymn. Beneath the pulpit was the precentor's desk, who started rather a sombre tune, and read the hymn over again, in portions of two lines each, in the singing of which the congregation united, there being no choir nor musical instrument. A long Prayer, a Lecture, a Hymn, a short Prayer, another Hymn, and the Benediction, composed the service, at the close of which the worshippers separated, most of them dropping one or more copper coins in the basin at the door. The Lecture, or sermon, was mostly an exposition of a part of the twenty-sixth chapter of Matthew, and concerned the virtues, the sins, and the duties of women. The plainness of speech which the preacher used rather exceeded the allowance of custom among us. As his discourse was wholly extemporaneous, and his subject demanded some

discretion in the choice of words, he was often at a loss for proper language, and the longer he meditated before utterance, the more unfortunate he seemed to be in his selection. But whoever yet heard a sermon which had not something good in it, if the hearer had any thing good in him? Homely sentiments are useful not only for homely people, but equally so for the refined, the educated and the proud. If the audience listen to the preacher, as they did during this service, with attention, and seriousness and respect, it is evident that they find something in the speaker or in his words, which is acceptable to them. As far however as my observation or my reading extends, I should conclude that the standard of preaching in the Scotch Church was above that of the English Church.—Neighbourly gossip, cordial greetings, and inquiries into domestic concerns, seemed there in the Old World, as here in the New, to occupy some moments as the worshippers separated. I remarked that in all the prayers in the Scotch churches especial mention is made of the monarch and the royal family, the clergy and the rulers; and often with more particularity than in the Book of Common Prayer.

During the intermission between the services, as I was wandering through the church-yard upon the beautiful bank of the Tay, I observed a funeral, conducted with all Scotch simplicity and seriousness, with the single exception that the hearse was most gaudily painted in colours, and surmounted with a heavy canopy decked with enormous plumes. A venerable beadle, with a white scarf over his shoulder and a mourning staff in his hand, led the procession, which was wholly on foot. The mourners formed in a circle around the grave, into which the coffin was immediately lowered, the religious service having been previously performed in the dwelling-place. The chief mourner shook a little earth lightly upon the coffin, and when the officials had filled the grave, and disposed the green sod so neatly that it scarcely seemed to have been disturbed, he returned his respectful thanks in few and simple words to those who stood around. There was no burst of sorrow, no pageantry of woe, but a gentle silence, a calm and sedate gravity, which in paying respectful attention to the last mortal rites, brought Christian faith and hope to the brink of the open grave. There is no surer index by which a stranger may know the prevailing habits and opinions, the household feelings, the religious convictions of a people, than by attentively watching their funereal

rites. The custom prevalent in Naples of parading the dead through the streets, as if they were passing on to a bridal, and then casting them promiscuously into pits, like brute beasts, would shock the feelings of a Scotchman, as worse than impiety or sacrilege. Among the moss-covered stones of this green burial-place there were but few with pompous epitaphs, and even these few were evidently dictated in imitation of what is to be seen elsewhere, rather than suggested by the genius of the place or the people. Sudden death, and disappointed hope, and the various measurements of life here held out their warnings and their lessons, and over the graves of youthful companions the aged conversed together on past sorrows and future hopes.

In the afternoon I attended a small church, to hear the Rev. Mr. M., who is called a Scotch minister, that is, he preaches in the broad Scotch language, as we call the mixture of English with some harsh provincial idioms and words. But it was easier to understand the language than the sentiments of the preacher. Some of the audience slept, others looked very incredulous, while he told them they must pray for the spirit of wisdom and of revelation in a sense in which it could not be obtained even in answer to the most fervent prayers. The discourse consisted of unmitigated Calvinism, harsh, repulsive, and as irrational as it is unscriptural. The singing of the hymns and psalms by the whole congregation was the most interesting part of the service, realising a true idea of united worship—joining all voices in the notes of praise, as all hearts should be joined in feeling and expressing the same sentiments of penitence, reverence and Christian hope.

An evening walk over the fields, amid some reminiscences of other days, with my thoughts occupied in reviewing the scenes and the observances of the Sabbath, filled up its last hours of light. I found no Calvinism in the fields or in the sky. A better attribute than wrath smiled around me, and sent in its influences to my heart. How beautifully is God's great attribute of love set forth in the garden-like surface of those scenes where successive generations have enjoyed and laboured. While the Sabbath continues to be observed there, it will improve the soil, the heart and the dwelling-place, and will beautify even the field of the dead.

G. E. E.

NOTICES OF BOOKS.

AIRES OF PALESTINE, and other Poems. By John Pierpont. Boston : Munroe & Co. 1840. pp. 324, 12mo.

THE great characteristic of this volume is its variety—the variety, not only of the subjects and occasions which are poetically treated, but also the variety of talent, genius or merit which the poems display. The *Airs of Palestine*, a poem which has long been read and admired on both sides of the water, was a favorite of our early days. It breathes the air of the land of the Hebrews ; its imagery and sentiments are beautiful illustrations of the land and the religion of the Israelites. This piece occupies only a small space in the volume before us. Its three hundred remaining pages are filled with shorter pieces, most of which have been printed in the newspapers, or in the “order of services” on occasions of sacred or festive celebration. Others are new, to us. We believe that we speak a common judgment, when we say that Mr. Pierpont is remarkable for the wide range over which he passes between the extremes of lofty excellence, tasteful, melodious and exquisite beauty in composition, and a harsh, unpleasant grating of the ear and the feelings by imagery and language which are both below mediocrity. He is however entitled to the full allowance of his occasional failings, and deserves the greater praise for his excellences, on the ground of the special pleading taken in his preface,—that “poetry is not my vocation,” and that many of his pieces have been “made to order.” No one can deny either praise or sympathy to the sincere and deep feelings expressed in the lines entitled, “To my Grave :” yet we cannot but regret, that just in proportion to the talent displayed in that piece, it will aid in perpetuating the memory of an unhappy controversy. With this exception, the volume will well sustain the fame of the author without diminution from the objections excited by antagonistic feelings. The philanthropic zeal of the author will need, to the latest posterity, no better proofs than will be found here. Some of the short religious pieces well de-

serve to be repeated again and again, on occasions like those which called them forth, such as Dedication, Ordination, and Installation Services.

HYMNS FOR THE CHRISTIAN CHURCH AND HOME. *Collected and edited by James Martineau.* London: John Green. 1840. pp. xlii. and xxix. and 650, 12mo.

INDEPENDENTLY of the judgement and taste manifested in the selection of the contents of this volume, it presents some great improvements upon the manner in which hymn-books have heretofore been constructed. There is a classification of subjects, in books and sections, so methodical and definite, as to facilitate the selection of a hymn appropriate to any theme or occasion. The worship and attributes of God, and his relations to his works; the personal life of Christ, and the diffusion and influence of his religion; the human lot, mortal and immortal; preparation for duty, its discharge and its issue; the times of the day, of the natural year and of the Christian year, the Lord's Supper and other occasions; incidents and relations, personal and domestic,—form the titles under which are to be found selections from the whole range of devotional poetry. Some miscellaneous pieces are added which are not adapted for music. The old favorite hymns are to be found in their proper places, and very many are added which are new to us, though we must confess that in our judgement the old are better. Some hymns with which we are familiar we are sorry not to meet in this collection, and we think Mr. Martineau might have advantageously drawn more largely from American poetry. In some instances, as in all other books, so in this, the first stanza of a hymn has been omitted, or the first line has been altered; to facilitate the finding of such hymns, there is an “index of altered first lines,” in which the original lines are arranged in alphabetical order, and those which are substituted are placed beneath them. An “index of tunes” is also given, in which the hymns are specified that may be sung to a particular tune. After an attentive examination of the volume, we should give it the preference above all the other numerous collections now in use, with which we are acquainted.

LECTURE ON EDUCATION. *By Horace Mann, Secretary of the Massachusetts Board of Education.* Boston: Marsh, Capen, Lyon & Webb. 1840. pp. 62, 12mo.

It is with no small degree of satisfaction that we call the attention of our readers to this Lecture. The subject is one which has of late awakened considerable attention, and many able lectures have been given to the public. Yet there are reasons why this Lecture should gain especial notice, and be carefully and widely read. It is from the Secretary of the Board of Education. This Board was organized June, 1837. Its purpose is to collect information relating to the condition of our Common Schools, and not only to collect, but to diffuse, —to spread, from one end of the Commonwealth to the other, statements of facts, to make known present methods and suggest such as may be considered better. The Secretary of the Board is to carry on extensive correspondence with those throughout the State, who by experience and reflection have it in their power to express views which might benefit others. After having gained such information as may be valuable, he is to systematize and condense it, and, with what reflections he may think proper, lay it before the public.

The Board has no authoritative power. It can suggest any plan it may wish, but enforce none. It has no funds at its disposal, so that by no power invested in itself can it misuse any fraction of the public money. Thus is the Board confined in its operations to the simple power of gathering information and laying it before the community—of discovering defects and making them known, of devising improvements and suggesting them to the good sense of a reflecting people, to be accepted or rejected as they shall think proper. Yet notwithstanding the exceedingly limited power of the Board, it has had its strong, not to say bitter, opposers. Since the organization of the Board the labor accomplished and the good realized have been amply sufficient to encourage its warmest advocates, and yet some have attempted to crush it even in the very successfulness of its efforts. Its Reports have been widely circulated at home, and republished and commended abroad. And yet an Act was absolutely brought before the House of Representatives to abolish the Board, and thus frustrate at once its noble designs! The Act, we rejoice to say, for the honor of our

country, did not pass;—while the information which was brought before the public did, we doubt not, satisfy every candid mind that the objects of the Board and the efforts of the Secretary are worthy the support of every true philanthropist and sincere lover of education.

There are few subjects more worthy of investigation than this, which is so closely connected with our Common Schools. We therefore urge our readers to look into the Reports and doings of the Board, and particularly to peruse this Lecture of the Secretary. It was delivered before the various County Conventions held through the State in the autumn of 1837, and before the Legislature in 1838. It is now first published, and contains the views of an individual who holds one of the most important offices of trust in our Commonwealth, and who labors, we believe, with a faithfulness only commensurate with the greatness of the trust. The views are somewhat general, but embrace the fundamental principles upon which the writer feels that all education should be based. The views are expressed in language of great clearness and power, and are made unusually impressive by the beauty and force of the illustrations. The work that this individual is now doing is a silent one, and perhaps may not have gained general commendation, but the time will come when its fruits will be seen. Only let the good sense of this community give it hearty co-operation—let our public men, and those interested in education express their sympathy by lending their aid, and the schools of our land will indeed be our palisadoes, while the seminaries for teachers in Bridgewater, Barre, and Lexington will be a sure pledge of future good. May it never be said that a public undertaking so auspiciously commenced, has been prematurely abandoned. But may this faithful and disinterested philanthropist be supported not only by the Legislature, but by every enlightened citizen, until the benefit of his labors shall be felt, and his work shall be seen to conduce to the general good. That the Secretary of the Board of Education will, for his present exertions, be hereafter considered a public benefactor, we do not doubt; but our wish is that he may now have that support which will hasten the result, and bring about even in our day those improvements which are so much needed, and which would not leave a doubt as to the usefulness of his services.

We have at times wished that Mr. Mann might be invited by the citizens of Boston to give a course of Lectures, embracing the grand results of his labors, and unfolding his views as to what might be de-

sired. The whole subject of education in its highest sense is deep and wide, rich in material, and suited, when coming from such a source, to prove in no common degree both interesting and instructive. If a course of five or six lectures could be delivered—or even of three or four—written in the clear and forcible manner of the Lecture before us, interspread with such sound philosophy and bursting forth in such native eloquence, we are persuaded none could hear them without permanent profit.

POEM SPOKEN AT CAMBRIDGE, *before the Phi Beta Kappa Society of Harvard University, August 27, 1840. By Francis C. Gray.* Boston: Little & Brown. 1840. pp. 36, 8vo.

THIS is, for the most part, a scholar-like production, and finished with a good degree of taste. There is a want of conciseness, of imagination, and of point as to the general design; still, as a whole, it is a work of considerable merit, and there are passages which show a mind of superior order. The most successful efforts seem to be in delineations of character; in the sketches of Kirkland and Bowditch are passages characterized by quiet beauty, truthfulness, and graphic power. Mr. Gray's subject is the cultivation of the poetic art in America, in reference both to the past and to the future. He vindicates the American mind and history from the charge of a want of poetic elements, and brings into view the circumstances which have prevented the expression of these elements in the higher forms of epic or tragic verse; and then suggests some of the dangers—of servility, imitation, and subserviency to error, whether philosophical or popular—by which the true poet must see that he is not entangled. The circumstances under which the poem was delivered entitled the author to the thanks of the literary assembly for whose entertainment he was willing to provide, when illness prevented the regular poet of the day from appearing before them. By its publication he has brought it within the reach of severer criticism than the audience before whom it was spoken were likely to bestow; but if the result should be a less favorable estimation of his poetry than of his prose, it will be from the superior excellence of the prose rather than from a want of merit in the poetry.

THE WORSHIP OF THE SOUL. *A Discourse preached to the Third Congregational Society in Chelsea, at the Dedication of their Chapel, on Sunday morning, Sept. 13, 1840. By Samuel D. Robbins. Printed by request, for the use of the Society.* Chelsea : A. Bowen. Boston : B. H. Greene. 1840. pp. 16, 8vo.

THOUGH "printed for the use of the Society," we perceive, by the advertisement of the second edition, that this sermon has found many readers. The object of the preacher was, to unfold the nature of spiritual worship, by tracing its gradual developement from the rudest forms under which the idea of an Invisible Power has been apprehended, to its perfect expression in the religion and character of Jesus. Christianity Mr. Robbins considers "emphatically the science of the soul;" and "the very essence of all worship is, to increase in the knowledge of God, and become more like the Saviour in our faith and love and life." We should have been glad of a more distinct exhibition of the points which are involved in the train of thought pursued by the preacher, as the perusal of the discourse has left on our mind rather a *feeling* than a perception of truth; but this may be the effect which he would deem most important. "Christianity," says Mr. Robbins, "is the natural and spontaneous law of the soul's existence, its happiness and its progress." We suppose we know what this sentence was meant to convey, and with our interpretation we should not question its correctness; but we doubt if, in its delivery, it left a clear impression upon the understanding of the hearers. We are the more ready to notice this fault—of a use of language which, to say the least, is the opposite of precision, because it has of late become rather common in the pulpit—the last place where it should ever appear. We mean not, however, to condemn a good sermon for this incidental blemish.

Appended to the sermon is a brief memoir of the society, the dedication of whose "chapel" was the occasion of its delivery, with a neat engraving of the house. We have already given some account of the building, but we are glad to refer to it again, that we may suggest to other congregations, whose numbers and resources are not large, the adoption of the same or a similar model. Its appearance, in the engraving, is extremely neat, and its cost, it will be remembered, did not much exceed \$1000, while it will accommodate 300 hearers.

HAYING HAYED. *A Discourse delivered before the First Congregational Society in Sudbury, Mass. July 26, 1840. By Norwood Damon. Published by request. Boston: Little & Brown. 1840. pp. 12, 12mo.*

THIS is a better sermon than its quaint title might lead one to expect. Against such a title, of which we can make neither good English nor good sense, we protest. The discourse "was written and preached in the midst of haying time in a country parish," and contains seasonable words of exhortation for those to whom it was particularly addressed—the "husbandmen." Mr. Damon, after an introduction in which he shows, by pertinent illustrations, that "the ways of God are ways of wisdom, whether he gives us sun or showers, seasons of plenty or of want," proceeds to "draw morals from the culture of the earth, and even from the making of hay." The analogy between the labors of the farmer and the life of the Christian might have been more closely pressed, and more happily traced, but the result of the writer's attention to this familiar topic has been, in the present instance, a useful sermon, marked with more of freshness and point than we commonly find in sermons. In agriculture, "the ground must be prepared;" so in the spiritual husbandry, the mind "must be cultivated by education, enriched by discipline." The good husbandman cuts his hay at the right time; "if he cuts it too early, there is loss, if too late, it is withered away." So in giving religious instruction we must "suitably regard times and seasons;" "if you would reform the passionate man, speak kindly to him when he is in good temper; if you would reform the drunkard, speak kindly when he is sober, and can think and reason, not when he is intoxicated. *Can grass be mowed easily when it is lodged, after a shower?*" The good farmer "makes his hay when the sun shines. Shall not we make our hay then, when the sun shines? While life and health last, make your peace with God." "Sometimes there is an imprudent zeal in hay-making, even among good farmers; so there is an imprudent zeal in religion, even among good Christians;" "it is not wise to attempt to cut too wide a swarth in haying or religion." "There is labor in haying; so there is labor, hard labor, for him who would be a Christian;" "it is a work that will try the scythe, it will try the true temper

of the soul." These are the points noticed by Mr. Damon, and we recommend his sermon, not only to those who till the ground, but to all who should be busy in preparing a harvest which may be gathered into the garner of eternal life.

A LECTURE ON THE DISCOVERY OF AMERICA BY THE NORTHMEN, *five hundred Years before Columbus.* By A. Davis, formerly Chaplain, of the Senate, etc. of New York. Fifth Edition, with improvements. New York: Bartlett & Co. Boston: Dutton & Wentworth. 1840. pp. 24, 8vo.

MR. DAVIS has struck on rather a novel way of turning the fruits of his study to the best account. Having investigated the claims of the Northmen to be considered the original discoverers of the Western Continent, he has prepared a lecture in which the justice of these claims is considered,—and a strong case certainly is made out in favor of "Leif, the son of Eric," and his countrymen,—and after delivering it in several of our principal cities and "in some of the first literary institutions of the Union," he has printed it, by no means intending however to deprive himself of whatever farther use he may wish to make of the said lecture in the hall of instruction; for "since published," as he informs the reader, "it has not only been delivered in various cities and institutions, but it has been repeated lately thirteen times in Baltimore." Whether the information which it contains be received, however, through the eye or the ear, we think it will be pronounced by all both interesting and valuable. The facts are of course drawn principally from the work published a few years since by the Royal Society of Antiquaries in Copenhagen, from which our friend Mr. Smith prepared his volume; which, we regret to say, has found fewer readers than it deserves. The facts of which he thus obtained the knowledge, together with others which he has gathered from various sources, Mr. Davis has framed into an instructive pamphlet; and nowhere else, at least in so small a compass, is the evidence presented, on which we may rest our belief that the Atlantic coast of the present United States for a considerable extent, and particularly the south-eastern shore of Massachusetts, were visited, and settlements made here, by navigators from Europe five hundred years before the discovery of Columbus.

INTELLIGENCE.

DEDICATION AT GROTON, MASS.—The First Parish in Groton have recently remodelled their ancient meetinghouse, which was built 83 years ago. The frame was stripped, with the exception of the roof and the spire, which were in perfect repair. The corners made by the projection of the old tower were filled out to a line with the tower, the frame-work of which was removed, so as to form a recess of six feet in depth, rising as high as the bottom of the cornice under the eaves of the house, its entablature being supported by two Doric columns. The corners of the house and the outer corners of the recess are finished with pilasters shewing sunken pannels, and furnished with capitals corresponding with those of the columns. The recess and the front pediment are finished with sheathing. The galleries are removed and a floor thrown across the house, leaving above, a church room of twenty feet in height, and below, a town-hall and a vestry. The church is lighted by six long windows, has two aisles, and contains seventy-two pews, and a very convenient gallery appropriated to the choir. The pulpit, which is of black walnut, is constructed after the Gerard pattern, (so called.) The expense of remodelling and furnishing the house was about \$5000.

The dedication of the house took place on the afternoon of Wednesday, May 20, 1840. The services were as follows:—Introductory Prayer, and a Selection from the Scriptures, by Rev. Mr. Chandler of Shirley; Prayer of Dedication, by Rev. Mr. Bates of Ashby; Sermon, by Rev. Mr. Wells, Pastor of the Society; Concluding Prayer, by Rev. Mr. Babbage of Pepperell. After adverting to the mingled emotions of sadness and joy which the occasion must awaken in the hearts of the congregation, to their recollections of the past, and their hopes for the future, the preacher inquired whether these hopes would be realized. That question, said he, depends upon another—whether we are building upon the right foundation. The first question then with us should be, what is the right foundation? and this is answered by Paul, in 1 Corinthians iii. 11:—“Other foundation can no man lay than that is laid, which is Jesus Christ.” To develope and illustrate the meaning of which declaration was the object of the discourse. I. Jesus is the foundation of the Christian's *faith*. Our own intuitions, the deductions of reason, the teachings of nature, the creeds of the Church, have been relied upon, and have misled men. The insufficiency of each of these as an ultimate standard of truth was pointed out and illustrated. They must all, therefore, be corrected by, or subordinated to, the authority of Jesus. II. Jesus is the foundation of the Christian's *practice*. His claims as a revealer of duty are often overlooked, and men satisfy themselves with conforming to their own convictions of what is right. Yet these convictions are so frequently the mere results of false education, evil example, or self-will, that

they who follow them are often misled. Our judgments in regard to right need correction and cultivation, as well as in regard to other matters. The morality which Jesus inculcated was distinguished for its completeness, its spirituality, its authority, and above all by being illustrated in his own life. III. Jesus is the foundation of the Christian's *peace*. He opens a refuge to the afflicted, gives an assurance of pardon to the penitent, unveils the mysteries of life to the anxious inquirer, and sheds over earth's darkest scenes the light of Heaven, giving to life a meaning and an aim which it never was known to have before. The discourse closed by a consecration of the house to the worship of God—to the memory of Jesus in his life and death—to Christian truth, with a full recognition of the right of private judgement—and to personal spiritual progress.

It may be proper to state, that a few days after the dedication the pews, which were appraised to cover the cost, were sold at an advance of about \$500 beyond their appraisement.

ORDINATION AT AUGUSTA, ME.—Rev. Sylvester Judd Jr., recently of the Theological School in Cambridge, was ordained Pastor of the East Society of Augusta Me. on Thursday, October 2, 1840. The Introductory Prayer was offered by Rev. Mr. Wheeler of Topsham; Selections of Scripture were read by Rev. Mr. Cushing of Calais; the Sermon was preached by Rev. Mr. Peabody of Portsmouth, N. H.; the Ordaining Prayer was offered by Rev. Mr. Whitman of Portland; the Charge was given by Rev. Dr. Nichols of Portland; the Right Hand of Fellowship, by Rev. Mr. Cole of Hallowell; the Address to the People, by Rev. Mr. Edes of Kennebunk; the Concluding Prayer, by Rev. Mr. Edes of Eastport.

The Sermon was upon "the true Tests of the Christian Character," from 1 John ii. 3; "And hereby we do know that we know him, if we keep his commandments." The question, "Am I a Christian?" was declared to be the most momentous that could be presented to the human mind, and all the information that could be given upon this subject was of importance. Mr. Peabody proposed to show first, where we are not to look for the true tests of the presence of religion in the soul, and then to trace them out as indicated by the text. I. 1. We are not to judge of our religious characters by our *past* religious experiences. We may have been the subjects of high excitement, and we may have felt much joy in our religious views; for such seasons of spiritual comfort and refreshment we ought indeed to be grateful; but are not to trust to them. These feelings may already have subsided, and it is a well known fact that many have become careless in consequence of placing too great confidence in their past experience of the influence of religion upon the soul. 2. Nor need any be discouraged respecting their religious condition because they have not been the subjects of the same kind of experience that others have enjoyed. "There are diversities of operation, but the same spirit." The religion of some is like Jonah's gourd, springing up in a night; with others it is as the ripening corn, gradually and

almost unobservedly coming to maturity. Not the mode, but the result, is of importance; not the past, but the present, condition of the soul to be inquired into. 3. We are not to judge of our religious character by the sensations of an ecstatic kind, which we may at the moment experience. This is not a test established by Scripture. On the contrary, there are some memorable examples there recorded of the fact, how little such sensations are to be depended upon. They arise from peculiarity of temperament, and do not belong to all individuals alike. 4. We are not to consider the presence of outward gifts a test of our religious condition. Some have doubted concerning their religious state, because they could not give ready expression to their feelings—because they could not lead the devotions of others or express their own petitions with unflinching tongues. But the word of God does not declare these to be the test of Christian influence. It enumerates gifts of the highest order, and yet speaks of a more excellent way. Graces, not gifts, attest that we belong to the school of Christ. II. The true test is furnished in the text; “if we keep his commandments, we do know that we know him.” There are the two great commands—love to God and love to our fellow-men. Love is a test which all can apply. He loves God best, who is most submissive, most trustful. He loves his neighbor best, who is most anxious to promote his highest good; not he who is most busy with the machinery of benevolence, but he who is willing to toil on in solitude with untiring patience. This test is a high one; we ought to be thankful that it is so, for it affords constant motive to effort. A question is suggested,—how it is, that while they who keep the commands are promised a knowledge of the truth, so many excellent men have differed respecting truth. The answer is, that they all have this knowledge. He knows God best, who has most of the indwelling Deity. He knows Christ best, who is most Christ-like. He knows most of heaven, whose tastes and habits bear the impress of heaven. Mr. P. closed his discourse with offering his congratulations to the society upon the re-establishment of the ministry among them.

In his Charge, Dr. Nichols spoke of the want of reverence that characterised the times—of the vast importance of this sentiment to the stability of our religious institutions—of its value as the foundation of ministerial usefulness.—Mr. Cole, in offering the Fellowship of the Churches, stated the circumstances that would naturally lead the candidate for ordination to look for some expression of sympathy on the part of his brethren in the ministry; which the assembled churches, through him as their representative, offered.—Mr. Edes, the former pastor of the society, commenced his Address to the people by offering them his hearty congratulations upon the re-establishment of the ministry among them. They were to attend constantly at church, not to compliment and please their minister, nor as a matter of favor to him, but for their own spiritual benefit. They virtually entered into a contract with their minister, that they would be faithful in their attendance. The effect upon the minister himself was good, if they were thus constant; and the duty of this faithful attendance was urged upon the ground, that they were under the highest obligation to improve every means of spiritual culture. It would however avail but little that they came regularly to church, unless they came in a right frame of mind

—in a spirit of prayer and of faith. They must likewise remember their individual responsibility for the religious state of the society. The whole secret of the strength of a society lies in the personal activity and engagedness of the individuals that compose it. The duty of going directly to the word of God as the rule of faith and practice, and not relying exclusively upon the authority of the minister, was urged, and the exhortation given to cherish a spirit of fidelity to duty.

INSTALLATION AT HAVERHILL, MASS.—The Installation of Rev. Nathaniel S. Folsom, late of Providence, R. I., as Pastor over the First Church and Society in Haverhill, Mass. took place on Wednesday, October 7, 1840. The services were as follows:—Introductory Prayer, and Reading of the Scripture, by Rev. Wilkes Allen; Sermon, by Rev. Mr. Peabody of Portsmouth, N. H.; Prayer of Installation, by Rev. Mr. Fox of Newburyport; Charge, by Rev. Mr. Loring of Andover; Right Hand of Fellowship, by Rev. Mr. Miles of Lowell; Address to the People, and Concluding Prayer, by Rev. Mr. Gage, recently Pastor of the society. Mr. Peabody's sermon was founded on Romans viii. 19:—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The subject of the discourse was "Christian Union." After some remarks on the apparently divided condition of the Church, the preacher proceeded first, to state wherein all Christians were virtually united. Under this head he showed that there was a *religious* agreement, even where there was great difference in philosophical speculation. Secondly, he inquired what keeps Christians apart? and replied, sectarian organizations. Thirdly, how is union to be promoted? Not by building up sects to put down sects. Not by forcing our speculations into a false agreement. Not by trimming and doing things expressly for the sake of union. But by cherishing a union with the Head of the Church, and thus coming to the true centre. Fourthly, what good will be done by Christian union? It will prevent inquirers from giving way to despondency. It will make Christians more benevolent. It will kindle up an influential light before the world, and hasten on the conversion of mankind.

This society seems to be in a prosperous condition, and under their new pastor will, we trust, grow in truth and righteousness.

MAINE CONVENTION.—The Maine Convention of Unitarian Congregational Churches assembled on Wednesday evening, October 1, 1840, and passed the evening in hearing reports of the condition and prospects of the denomination in different sections of the State. Met again the next day, when the officers of the Convention were re-elected, the subject of the funds and appropriations was fully discussed, and much interesting information respecting the religious condition of the Unitarian Churches was communicated. Every Unitarian church in the State, with the exception of Houlton and Standish, was repre-

sented in the Convention. Rev. Dr. Nichols was chosen President; Dr. A. Nourse and Rev. J. Cole of Hallowell and Rev. A. D. Wheeler of Topsham, the Central Committee; and Rev. J. Cole, Secretary. Met in the Unitarian Church at Augusta, at 6 1-2 o'clock, P. M. Prayers were offered by Mr. F. A. Whitney. The sermon before the Convention was delivered by Rev. Mr. Hedge of Bangor; from these words, "Heaven and earth shall pass away, but my word shall not pass away;" on "the Perpetuity of the Gospel." Mr. H. commenced with observing, that the idea had recently been brought forward that Christianity was an outward thing—that it was well enough fitted for an earlier day and a ruder age, but that it was destined to pass away, as had other forms of religion. The analogy that was supposed to exist between Christianity and other religions did not exist; while other religions had the elements of decay within themselves, Christianity has the elements of perpetuity. Mr. H. argued the perpetuity of Christianity, first, from the character of the religion. Other religions were identified either with the civil polity or with a prescribed mode of worship; such is not the fact with Christianity. Secondly, from its independence of the priesthood. It is committed peculiarly to the charge of the people, and the ministers of Christianity spring from the wants of the people. Thirdly, from its peculiar adaptation to the circumstances of those to whom it is given. It is not confined to any peculiar geographical limits. While it wears the flaming costume of the East and breathes of the clime of the palm, it speaks to the universal soul of man. Fourthly, from the character of its Founder. Christianity is not to be separated from Christ. The life of Christ is symbolical, not to be understood simply as the life of an individual, but as the life of spirit in the flesh. If every thing but the record of Christ had been struck from existence, Christianity would have still existed. Lastly, from the gradual method of its influence. It has not yet fulfilled its mission. Its purpose is to awaken the life of God in the soul of man, and till this is accomplished one jot or one tittle shall in no wise pass away from the religion of Christ. Let us glory then in Christianity, that it is adequate to all the wants of the soul, and imitate the patience of God in waiting for it to accomplish its high purposes.

After the discourse, the Annual Report was read by the Secretary, in which the doings of the Committee were set forth, the general condition of the denomination was stated, and the duty was urged of giving more attention to the circulation of the publications of the denomination. Rev. Mr. Whitman of Portland then addressed the meeting and moved the acceptance of the Report. Mr. Pike, Tutor in Bowdoin College, seconded Mr. Whitman's motion and also offered some suggestions to those present. Rev. Mr. Wheeler of Topsham offered a resolution to this effect,—“That the prosperity of our denomination in this State must depend mainly upon the personal piety of those who avow our sentiments.” This resolution was sustained also by Rev. Mr. Peabody of Portsmouth, and by Rev. Dr. Nichols, the President of the Convention. After prayer by the President, the Convention adjourned. The services, both in the morning and evening, were well attended, and we cannot but hope that they contributed to awaken a new interest in the minds of all present in the great cause of Christian liberty and Christian truth.

NON-RESISTANCE SOCIETY.—The New England Non-Resistance Society held its second annual meeting in the Chardon Street Chapel, in Boston, on the 23d and 24th of September, 1840; H. C. Wright, one of the Vice Presidents, in the chair. In the lists of the various committees and officers that were appointed, we notice the names of persons of both sexes. The Treasurer's Report exhibited as the amount of receipts during the last year, \$1247,82, and of expenditures, \$1240,06; more than one half of each of these sums being on account of the "Non-Resistant"—the paper published by the Society. The Officers for the ensuing year were elected, viz.—Edmund Quincy, President; Peleg Clarke, Orson S. Murray, George W. Benson, Henry C. Wright, John B. Chandler, Robert F. Wallcutt, Vice Presidents; William L. Garrison, Corresponding Secretary; Maria W. Chapman, Recording Secretary; Charles K. Whipple, Treasurer; Oliver Johnson, Thankful Southwick, Anne W. Weston, Joshua V. Himes, William Bassett, Mary Ann W. Johnson, John A. Collins, Executive Committee. Resolutions were offered by the Business Committee, and produced discussions in which many speakers took part. The first of these resolutions related to the sinfulness of "taking the life of man for any cause whatsoever." The second was in these words:—

Resolved, That all existing human governments are based on the life-taking, war-making power, as essential to their existence; and they are therefore wrong, and no person believing in the inviolability of human life, and the sinfulness of war, can be identified with them as electors, or office-holders, without guilt.

The third resolution related to the investiture of "civil or military rulers with military power;" the next, to "the progress of the non-resistance enterprise;" the fifth, to the increase of subscription for the Non-Resistant; the sixth to efforts for procuring a repeal of laws imposing military duty; the seventh resolution was couched in the following terms, and shows too plainly the spirit of judgment and condemnation which appears in the conduct of many of those who at the present day take up the work of reform, and who, not content with expressing and advocating their own views of duty, proceed to denounce others whose convictions of truth may not yet have reached so high a ground of observation as theirs. It is this fondness for sitting in judgment upon others which mars the beauty of much of the philanthropic effort of the day, and offends, if it do not repel, many who concur in the principles on which such effort is based. We give the resolution as it passed:—

Resolved, That those persons calling themselves the ministers and churches of Jesus Christ, who advocate armed resistance to evil, by individuals and nations, as a duty enjoined by Christ and his Apostles, do attempt to make the Prince of Peace and his pure and peaceful religion accessory to injustice and murder, and *they ought not to be received and sustained as true Christian ministers and churches.*

Other resolutions, respecting the Bunker Hill Monument, the Liberian Missionaries, and a "sentiment recently proclaimed by Rev. Dr. Sharp," were passed "without discussion,"—which might possibly have exposed the injustice of such severe censure as is conveyed in the last two of them. The meeting was then dissolved.

CHURCH, MINISTRY, AND SABBATH CONVENTION.—Under this title we find a notice in the *Liberator*, to the following effect:—

"A numerous meeting of the friends of Universal Reform was held on Thursday, the 24th of Sept. 1849, in the Chardon Street Chapel, Boston, for the purpose of considering the expediency of calling a Convention to examine the validity of the views which generally prevail in this country as to the divine appointment of the first day of the week as the Christian Sabbath, and to inquire into the origin, nature and authority of the institutions of the Ministry and the Church, as now existing. Edmund Quincy was appointed Chairman, and Maria W. Chapman, Secretary. It was unanimously agreed upon, that such a Convention should be held during the present autumn. Edmund Quincy, Maria W. Chapman, A. Bronson Alcott, Thankful Southwick, and John A. Collins, were appointed a Committee to issue a Call, specifying the time, place, and purposes of the meeting."

In accordance with this agreement, a "Call" has appeared, inviting "all persons who feel an interest in the momentous questions which it is the object of the Convention to discuss, to assemble" at the Chardon Street Chapel, in Boston, on Tuesday, November 17th. Especially are "those who hold the prevalent opinions on these subjects urged to come up and give their reasons for the faith that is in them." As it is supposed that three or four days will not be sufficient for the full consideration of the subjects, "it is proposed to continue the Convention by adjournment, from time to time, until these matters shall have been thoroughly sifted, and the truth, if possible, elicited."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The fifteenth anniversary of this Society was celebrated in London on the 17th of last June. Religious services were attended in Essex Street Chapel, where Rev. Mr. Bache of Birmingham delivered a discourse, from Ephesians iv. 15: "Speaking the truth in love," on the essential Union of Integrity and Charity in the maintenance of Christian truth. At the business meeting, which followed, the Annual Report was read, and various resolutions passed. The Report adverted to the Lady Hewley case, the judgment of the House of Lords upon which has been delayed by the inability of the judges, from the press of important judicial business, to consider and deliver their opinions upon the questions referred to them by the Peers.

"Acknowledgement was made of a legacy of 100 guineas under the will of the late J. W. Ricketts Esq. of Bristol, and of a contingent reversionary right to £200 under the will of a lady deceased. Mr. David Taylor's legacy of £1000 for Unitarian Baptist worship at Perth was reported to be under adjudication, with the prospect of a speedy and favourable issue. The Committee announced a valuable bequest to the Association by the late Mr. Richard Cooke. Unfortunately the will was drawn up by himself, and is thrown into the Court of Chancery, under the plea that part of the bequest is void under the statutes of mortmain. This, it is feared, is the case; but a Government annuity of £300, having some years to run, will probably be secured to the Association.—The report on the book department contained the pleasing intelligence of a correspondence with one of the ministers of the Reformed Church at Paris, at his own solicitation, having for its object to enable him to employ the press of France for the defence and promotion of Unitarian Christianity.—The reprint of

the New Testament in Greek, after Griesbach's text, was announced as nearly ready for publication.—A large portion of the Report was devoted to the history and present state of the Madras mission, which is suspended, in order to await new and better opportunities of carrying it on effectively.—Various grants, some of them large, to congregations were detailed.—A respectful and affectionate notice was taken of the death of Mr. Edgar Taylor and Rev. Dr. Carpenter.—The Report concluded with the suggestion of several new measures for the revival and spread of Unitarianism."

At 3 o'clock "the company withdrew to the Crown and Anchor Tavern, where a dejeuner was provided both for ladies and gentlemen." "The company consisted of 300." Rev. Mr. Aspland, who had been prevented by ill health from attending on some previous occasions, was present, and he and many other gentlemen made addresses.

LONDON DOMESTIC MISSION SOCIETY.—The fifth annual meeting of this institution was held on the 14th of last May. A sermon was preached at Carter Lane Chapel by Rev. Mr. Hincks, from Matt. xi. 5: "The poor have the Gospel preached unto them." The Treasurer's Report exhibited the "total receipts for 1839, for general purposes, as being £405.17s.7d. (\$1978); actual expenditure £351.1s.8d. (\$1702); outstanding engagements from £90 to £100." In the evening a tea-meeting was held at Spicer Street, where one of the missionaries employed by this Society has a chapel, when "sentiments were proposed" and speeches made.—This Society supports two missionaries, or as we should call them, ministers-at-large, in London—Rev. Mr. Philp and Rev. Mr. Vidler, in the respective districts of Spitalfields and Cripple-gate.

SUNDAY SCHOOL ASSOCIATION.—The sixth annual meeting of this Association was celebrated in London on the 10th of June, by a breakfast at which upwards of eighty persons sat down. The Report of the Secretary was read, from which it appeared that eight schools had joined the Association since the last meeting, one had been discontinued, and reports had been received from twenty-three schools.

MINISTRY-AT-LARGE.—Five Domestic Missions have been established in England on the plan of the Ministry-at-large in this city, supported wholly by Unitarians; viz. in London, established in 1835, Rev. R. K. Philp and Rev. W. Vidler, missionaries; in Manchester, Rev. George Buckland; in Liverpool, established in 1836, Rev. J. Johns; in Bristol, established in 1839, Rev. S. Walker; and in Birmingham, established in 1840, Rev. Thomas Bowring.

THEOLOGICAL EDUCATION.—Since the publication of the Prospectus of the Manchester New College, which was given in our last number, a more full ac-

count of the contemplated course of Theological Instruction has appeared in an official notice. We wish that our readers might feel a strong and close interest in this Institution, with which the welfare of the Unitarian congregations in Great Britain is intimately connected; and at this time particularly, when attention has been drawn to our own Theological School, we believe that such information as is embraced in the following advertisement will be acceptable. We cannot refrain from noticing the schedule of instruction in Ecclesiastical History, in which branch of study the students at Manchester will be so much more favored than those at Cambridge. Cannot some arrangement be made, we would ask, by which the services of one of the neighboring clergy may be obtained for our young men, as those of Mr. Tayler have been secured for the New College, without his relinquishing his parochial charge? The Professors at the Cambridge School have already as onerous duties as they can discharge, and as the Professor of History in the College has not, as far as we know, any connection with the School, we see not how the serious deficiency which still exists in the means of professional education there can be supplied except by some such arrangement as we propose.

Rev. Dr. Noyes, who has been chosen by the Corporation to fill the place lately held by Dr. Palfrey, with the title of Hancock Professor of Hebrew and Dexter Lecturer on Biblical Literature, we rejoice to say, has entered upon his duties, and the most urgent want of our Theological School is therefore relieved in a manner that must be satisfactory to all its friends. This appointment has been made in anticipation of the result of an attempt to raise \$10,000 for the enlargement of the Dexter Fund. From what we learn, there can be no doubt that this sum is nearly subscribed. A few hundred dollars only are needed to complete the amount; but it is important that what is still wanted should be soon collected, as a part of the present subscription is based on the condition that the whole sum be obtained.

From another advertisement we learn that the "Manchester New College, in connection with the University of London, would open for the admission of Students on the 5th October, in Grosvenor Square, Chorlton-upon-Medlock." We have already given the names of the Professors. The arrangement of theological studies is as follows:—

"It has been thought desirable to furnish the friends and supporters of Manchester New College with a fuller statement of the Course of Instruction in the Theological Department than has yet appeared.—The entire Course of a Divinity Student will embrace five years; of which the first three will be chiefly devoted to the classes in the Literary and Scientific Department, enabling him, should he be so disposed, at the close of that period of his Course to take the degree of B. A. in the University of London; and the last two will be principally devoted to Theology. The following is an Outline of the Studies included under the Theological Department, in the years to which they respectively belong:—

FIRST YEAR.

Hebrew grammar, and selections for reading from the easier parts of the Hebrew Scriptures, with exercises in writing Hebrew.—*Rev. J. G. Robberds.*

SECOND YEAR.

Hebrew grammar and exercises continued, with selections for reading from the historical and didactic portions of the Hebrew Scriptures.—*Rev. J. G. Robberds.*

THIRD YEAR.

Lectures on Hebrew Poetry, with selections for reading from the Book of Job and from the Psalms. Grammatical analysis and exercises in writing Hebrew continued.—*Rev. J. G. Robberds.*

Evidences of Natural and Revealed Religion.—*Rev. B. Wallace.*

FOURTH YEAR.

Selections for reading from the Hebrew Prophets. Chaldee and Syriac grammar, with the Chaldee portions of the Old Testament, and selections from the old Syriac Version of the New Testament.—*Rev. J. G. Robberds.*

CRITICAL AND EXEGETICAL THEOLOGY.—I. History of the Hebrew Language. Canon of the Old Testament. History of the Writings of the Old Testament. History of the Text of the Old Testament. Critical aids requisite for the study of the Old Testament.—II. Philology of the Old Testament. General and Special Interpretation of the Old Testament.—III. Geography and Domestic Antiquities of the Bible.—*Rev. R. Wallace.*

ECCLESIASTICAL HISTORY.—*Introduction*—Importance of the History of Christianity—Sketch of the principal forms and developments of the Religious Principle prevalent in the Heathen world. Review of the History of Hebrew Monotheism to the time of Christ. *Period I.* From the origin of Christianity to the age of Constantine. *Period II.* From the age of Constantine to that of Charlemagne.—Each of these periods will be subdivided into a number of sections, in which the political and social condition of the period, the progress of Christianity, the rise of sects and heresies, the development of doctrine, worship, and discipline, and the influence of Christianity on Morals, Literature, Philosophy and Art, will be successively brought under review.—*Rev. J. J. Tayler, B. A.*

PASTORAL THEOLOGY.—Lectures on the objects which the Student for the Christian Ministry ought more especially to keep in view; on the qualifications and duties of the Preacher, and the additional requisites of the Pastor; with selections from the sermons, and illustrations from the lives, of distinguished Christian Ministers.—*Rev. J. G. Robberds.*

FIFTH YEAR.

Selections for reading from the Hebrew Prophets, and from the old Syriac Version of the New Testament.—*Rev. J. G. Robberds.*

CRITICAL AND EXEGETICAL THEOLOGY.—I. Language of the New Testament. Canon of the New Testament. History of the Writings of the New Testament. History of the Text of the New Testament. Critical aids requisite for the study of the New Testament.—II. Philology of the New Testament. General and special Interpretation of the New Testament.—III. Political and Sacred Antiquities of the Bible.—*Rev. R. Wallace.*

ECCLESIASTICAL HISTORY.—*Period III.* From the time of Charlemagne to the Reformation, including a view of the development of the Papal Hierarchy, and of the influences by which it was gradually resisted—their combined effect on Literature, Philosophy and Art—and the earliest traces of the intellectual and moral movement which produced the Reformation. *Period IV.* From the Reformation to the French Revolution, with a view of the causes which modified the influence of the Reformation in different countries, and a sketch of the doctrine and discipline, the moral influence and literary and philosophical culture, of Protestant Churches.—*Rev. J. J. Tayler, B. A.*

PASTORAL THEOLOGY.—Continuation of the Fourth Year's Course, and exercises in the composition and delivery of sermons, and occasional employment in Village and other Preaching.—*Rev. J. G. Robberds.*

In superintending the Pulpit exercises of the Students, the Professor of Pastoral Theology will be assisted by the other Professors in the Theological Department; and among other plans which they intend to adopt, will be that

of a weekly Religious Service, to be conducted by one or more of the Senior students, and to be attended by all the Divinity students. Nor is it proposed that this shall be a mere rehearsal of the part which they will hereafter have to perform as Ministers; but it is hoped, that the minds of both Tutors and Students will thus be kept deeply impressed with the importance of their work, and with the necessity of the Divine blessing to make it permanently beneficial to themselves and their fellow-men."

PRESBYTERIAN CHURCH IN IRELAND.—A union has been completed between the two bodies of Orthodox Presbyterians known as the *Synod of Ulster* and the *Secession Synod*; under the title of the *Presbyterian Church in Ireland*, whose annual meeting will be denominated the General Assembly of the Presbyterian Church in Ireland. Among the conditions on which the union was effected is one requiring all candidates for license and ordination to subscribe the Westminster Confession of Faith, as subscribed by the General Assembly of the Church of Scotland in 1647—8, as the confession of their faith, and another by which any member or elder known to maintain or teach doctrines contrary to the Westminster Confession shall be amenable to the discipline of the United Church. The junction of the two bodies was celebrated in the Rosemary street church in Belfast by religious services, after which Rev. Dr. Hanna was chosen first Moderator of the Assembly.

The Bible Christian remarks,—“there can be little question that the union just effected will enable the United Church, or its leaders, to bring a powerful influence to act upon the Government, the Church of England, and any other external body with whom they may come into contact. The association will comprehend about 370 congregations; some of them, it is true, very small and poor; but others numerous; and a few respectable and influential.”

TEMPERANCE SOCIETIES IN ENGLAND.—There are three national Temperance Societies in England, which are thus described. *British and Foreign Temperance Society*—“ardent spirit pledge only.” *British and Foreign Society for the Suppression of Intemperance*—“two pledges, both total abstinence as to personal habits, but one permits membership while making, vending, and giving alcohol.” *New British and Foreign Temperance Society*—“on the American total abstinence pledge.”

GERMAN UNIVERSITIES.—The number of students in several of the German and Dutch Universities, at the commencement of 1840, is said to have been as follows:—

Berlin, 1778; Bonn, 648; Breslau, 631; Erlangen, 325; Freiburg, 315; Giessen, 377; Gottingen, 675; Groningen, 274; Heidelberg, 622; Jena, 450; Leipzig, 925; Leyden, 614; Marburg, 276; Munich, 1440; Rostock, 115; Tuebingen, 729; Utrecht, 510; Wurzburg, 447.